THE LONE STAR

DAVID DOWNIE

G. Gillespie
March, 1925

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THE LONE STAR

MEETING OF THE REFERENCE COMMITTEE UNDER THE BANYAN, NELLORE
From left to right: Messrs. Owen, Unruh, Downie, Silliman, Newcomb, and Elmore.

THE LONE STAR

A HISTORY OF THE TELUGU MISSION OF THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY

By
DAVID DOWNIE, D. D.
Missionary at Nellore, India
From 1873 to 1916

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PREFACE TO THE FIRST EDITION

"The history of the Telugu Mission," says Doctor Bright, of *The Examiner,* "is interesting even to romance. That history should be told in every church and Sunday school as an inspiration to greater hope and patience in all our work. . . Would not the prayerful consideration of so memorable and blessed a history of missionary triumphs as is furnished by the Telugu Mission be the highest incentive to renewed consecration and a further development of the grace of giving?" It is with some such hope as this that the writer has undertaken the task of furnishing a fuller history of the Mission than has yet been written, and thus affording its friends additional facilities for "the prayerful consideration" of God's wonder-working power among the Telugus.

It was only after repeated efforts had been made to induce another, in all respects better qualified, to undertake this work, that the writer consented to do it. The only advantage he possesses over the one first selected is a long residence among the people and an active participation in the work he seeks to describe.

In presenting this book to the friends of missions, the writer claims very little in the way of original authorship. Like most books of its kind, it partakes largely of the nature of a compilation. He has not hesitated to take from any and every source within his reach facts

bearing on the Mission's history. Many of these facts were gathered from conversations with native Christians who were school children in Mr. Day's time. Some have been told before, though not always correctly; some are here given for the first time.

The author is under especial obligation to Miss M. M. Day, of Madras, for the reading of her father's private letters; also to Doctor Clough for the use of his *Missionary Magazine* from 1864 to 1873; likewise to the Missionary Union's Jubilee Volume and Magazine, Doctor McKenzie's "Lone Star," and to several of the missionaries who have aided him in various ways; for all of which aid he extends his warmest thanks.

Nellore, India, 1892.

PREFACE TO THE SECOND EDITION

Thirty years have passed since the first edition of this book was published. The warm reception it received was most gratifying to the author, and that has encouraged him to prepare this second edition, bringing it up to date. But the chief reason for this new edition is the fact that the past thirty years cover some of the most important events in the history of the Mission.

It has been thought wise to retain the original plan of the book by which the story of each of the stations and fields can be read without going through the whole book.

Some of the illustrations have been dropped as being out of date, some are new editions of the old pictures, and some are entirely new.

Doctor Ferguson, of Madras, sends us the following estimate of the "History":

It gives me pleasure to send to you a word of commendation concerning Doctor Downie's work, "The History of the Telugu Mission." When I was a student in Rochester Theological Seminary and was awaiting appointment to India as a missionary, I found a copy of the first edition of Doctor Downie's history in the library. It was then the only work available giving authentic information concerning this Mission, its founding, early struggles, and later triumphs. The enlarged work, which is now in MS., continues the story and brings it down to date. I have had the privilege of reading most of the MS., and find it quite equal in

interest to the earlier edition, which I sat up most of the night to read, so eager was I to learn about the country, people, and history of my prospective field of labor.

I hope that you will see your way to publish this valuable work, for it is still, I believe, the only source whence can be gathered in concise and reliable form the history of this truly great Mission.

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I

THE COUNTRY AND PEOPLE

When the great Aryan race first invaded India (1500 B. C.), it settled in the neighborhood of the river Sindhu. The Persians called it Hindhu and the Greeks called the people Ἰνδοί. Thus we get the words Hindu and Hindustan which were originally applied only to the regions of the Indus. As the Aryans spread farther and farther south and east, the name followed them, until now Hindustan is applied to the entire peninsula of India.

Previous to the incursions of the Aryans, India had been invaded by several mixed races from Central Asia, Tartary, and Tibet. Some of them were Scythian and some Mongolian. Among them were what are now called the Dravidian races of South India. The term Dravidas was first applied to the Tamils only, but now includes the Tamils, Telugus, Canarese, Malayalams, Gonds, and some others.

The Telugus were originally called Andhras by the Aryan conquerors, but the Andhras were divided into two nations, one of which was called the Kalingas, who occupied the seaboard, while the Andhras occupied the interior northwest portion of the Telugu country. Although the Andhras were better known to the Aryans, and were probably the more cultured of the two nations speaking a common tongue, yet it is from the Kalingas that the modern term Telugu comes. From Kalinga came Talinga and Tenugu—the name which is even now frequently used by pundits for Telugu.

The favorite derivation of Telugu pundits for Telugu

is Trilinga, or "country of the three lingas." One of the earliest of Buddhistic writers frequently designates the Telugu country Trilinga, and describes Kalinga as a portion of Trilinga. Ptolemy also speaks of a country in India as *Τό καί Τρίλιγγον Βασίλειον*, "The kingdom of the three lingas."

These three celebrated lingas are said to be at Kalahastry in the south, Sreesalem in the west, and Dracharamu in the north. But a better-known boundary of the Telugu country is Pulicat, about twenty-five miles north of Madras in the south, Chicacole in the north, and Udghiri in the Nizam's dominions in the northwest.

The country thus described contains about 73,728 square miles, and is for the most part flat. It is, however, divided by a range of mountains running generally north and south called the Eastern Ghauts. The highest peak is called Penchalaconda and rises to a height of 3,600 feet, and next to it is Udayagiri Droog, which is 3,069 feet. The difference of temperature between the plains and the summits of these hills is about ten degrees. The portion of the Telugu country embraced in the Nizam's dominions, while also level, is on a higher plain, Secunderabad being 2,000 feet above the level of the sea, while Nellore is only sixty feet.

The Telugu country lies between latitude fourteen and eighteen north, and hence twice in the year, about May tenth and August first, the sun is vertical. If there were no counteracting influences, the temperature would be pretty nearly equal in all parts of the Telugu country; but the trade-winds called monsoons exert such an influence on the climate that it is difficult to give a general statement. Thus while May and June are the hottest months in Nellore, March and April are the hottest west of the Ghauts. In Secunderabad the thermometer falls

to 54 degrees in December, while in Nellore 64 degrees marks the lowest record, and that very early in the morning. The average temperature of the Nellore District is 82 degrees, and this is probably not far from the average of the whole Telugu country. The average maximum temperature is about 95 degrees, though in some sections it frequently reaches 110 degrees in the shade.

There are two monsoons during the year, i. e., the prevailing winds blow from one of two directions throughout the year. The southwest monsoon is supposed to begin about the middle of February, but its effects are not very perceptible until early in June. It lasts till about the middle of August, when the northeast monsoon is supposed to set in, though here again the effects are not felt until the middle of October. These monsoons usually set in with high winds followed by heavy rains. The rains are not a *necessary* sequence of the monsoon, but they are so general that when they do not come, as is sometimes the case, the monsoon is said to have failed. The rains of an average monsoon last about six weeks, during which time nearly the entire year's supply of rain falls. But some sections of the Telugu country share in both monsoons. The average rainfall of the Nellore District is about thirty-five inches. In Madras it is forty-one inches. Thus it will be seen how vitally important are these monsoon rains to a country so dependent as India is upon its agriculture. Another effect of the monsoons is their influence on the climate. With the sun so nearly vertical the year round, but for the monsoons the climate would be simply unbearable. By a glance at the map, it will be seen that the southwest monsoon coming over the Indian Ocean reaches India on the west coast. Laden with moisture, these winds strike the Western Ghauts; the moisture is condensed and falls in torrents of rain.

The earth thus cooled and the cool ocean breezes give to the west coast a climate very much like that of Burma—not exactly cool, but certainly cooler than that of the east coast. But while these ocean winds cool and refresh the West, they have a very different effect upon the East. Long before they reach the Bay of Bengal a vertical sun has converted them into what are called "land or hot winds." It is all but impossible to convey to one who has not experienced it the effect of these hot winds. A huge prairie fire within a mile or two of your dwelling, with a wind blowing in its direction at the rate of thirty or forty miles an hour, would furnish some idea of the effect. Toward evening, however, a counteraction usually takes place. The intense heat of the sun during the day so rarifies the atmosphere that the cooler air of the ocean rushes in and gives, at this season, what is called the east breeze, which lasts a few hours; but as the earth cools down the prevailing west wind resumes its sway.

About the middle of October, the northeast monsoon sets in, but the relative effects on the east and west coasts are not exactly reversed; for by this time the sun has traveled several degrees south, so that while the west coast has a "land wind" it cannot have the "hot" winds experienced on the east. The only compensation for this is that the "hot winds," while very trying, are not generally regarded as unhealthful. Following the rains of the northeast monsoon there is a brief season of ten or twelve weeks of delightful weather.

Previous to the Aryan invasions, the Telugu country, or Telingana as it was then called, was governed by its own kings; but while there is no evidence that they were ever conquered by the Aryans, the latter seem gradually to have assumed control of the country. The Aryans were in turn displaced by the Mohammedan and Mogul

conquerors. Since the occupation of the English, in the early half of the eighteenth century, the greater part of the Telugu country has been under direct British rule. The northwest portion, however, is under the government of the Nizam of Hyderabad. This native prince is to some extent independent, but he is aided in his government by a British resident who guards the interests of the British Government. A large British force is maintained at Secunderabad, supported at the expense of the Nizam. The force serves the double purpose of protecting British India from the Nizam, and the Nizam from a foreign invasion.

Agriculture is the chief industry of the Telugu country. In the lowlands along the coast, and especially on the river deltas, rice is the chief product. For rice cultivation large supplies of water are a necessity. During long dry seasons, the fields become baked, so that they must be submerged before they can be plowed. The seed is sown upon the water, and during the entire growth the fields have to be almost daily flooded. This could not be done by depending upon the periodic rains. Hence, artificial means have to be employed for storing up the vast quantity of water that falls during the rainy seasons. For this purpose extensive irrigation works are to be found all over India. To give some idea of these works, those in the vicinity of Nellore may be described. First, there is the great Nellore tank or lake, partly natural and partly artificial. It is nearly round, is about six miles in diameter, and when full has about three feet of water. Part of the water comes from the rains and part from the river Pennar. On this tank 4,000 acres of land are dependent for their supply of water. Across the Pennar, close to the town, is an anicut which serves the double purpose of a bridge and a dam for diverting the water

into irrigating channels. By this means about 3,000 acres of land are furnished with water during most of the year. Twenty miles farther up the river, a second anicut has lately been constructed. It cost 3,700,000 rupees, or say $1,500,000. It has thrown into cultivation 45,000 acres of waste land and 45,000 acres heretofore only partially cultivated for lack of water. The annual tax for the use of this water is about two dollars to two dollars and twenty-five cents per acre. It is easy to see what an immense gain to the productiveness of the country these irrigation works are. They cost the country nothing except the tax for the use of water. Government borrows the money and repays it from the revenue derived from the lands which the works benefit. Rice, however, is by no means the only or even the chief product of the whole Telugu country. The proportion of irrigated land in the Madras Presidency is only twenty-three per cent., hence more than seventy-five per cent. is under what is called "dry cultivation," that is, lands which are cultivated with the ordinary rains. On these lands wheat, raghi, jonna, and other food grains, oil-seeds, cotton, and tobacco are among the chief products. In some sections, dry crops are the rule, wet cultivation being the exception.

The Telugus are of Scythian origin. This has sometimes been disputed on philological grounds, but is now pretty generally admitted. When these Scythian colonists entered India is not known. The most that can be said is, that previous to the first Ayran invasions the Scythians were in possession of the land; 2000 B. C. is probably the latest date than can be given. As the Aryans spread over Southern India, being a more powerful and more civilized race, they gradually combined the two races into what is called the Hindu people. The Aryan Brahmans and Kshetryas retained the first and second places

or castes; the better portion of the Scythians were admitted into the third or Vysia caste; but the majority were left in the fourth or Sudra caste. Hence the latter claim to be the only true Telugus. Whether the Pariahs or outcaste class came in with the Scythians, or at an earlier period, or whether they may be called the aborigines of the country, it is quite impossible to say. Physically they differ in no respect from other Telugus, except that usually they are darker-skinned.

How far these five classes whom we call Telugus, because living in the Telugu country and speaking the Telugu tongue, have amalgamated, would be a very difficult problem. The laws of the Brahmans forbid the marriage of one caste with another, but unfortunately this by no means decides the question.

Physically the Telugus compare favorably with the other races of South India. The Reddis, or farming class of the Sudras, are a particularly fine-looking set of men. They are tall, erect, and well proportioned. Generally the Telugus are of average height, but the lower limbs are much more slender than those of the average European. Telugu women are rather below the average height, and much more slender than Europeans; but they are equal, and in some respects, superior to their southern sisters, the Tamils. They are modest in their manners, and their dress is particularly graceful and becoming.

The Telugu language ranks at least second in what are known as the Dravidian languages of South India. Tamil being probably more ancient, as it certainly is more copious and more independent of foreign words, has generally been assigned the first place. In euphony and melodious sweetness, however, Telugu deservedly holds the first rank, not only of Dravidian, but of all other languages of India. From this latter quality it has been

likened to the Italian, and has in fact been called the "Italian of the East." As might be expected from the dominating influence of the Aryans, the Telugu, in common with the Tamil and other Dravidian languages, has incorporated a large number of Sanskrit terms. Of the higher, or literary Telugu, fully one-third of the vocabulary is Sanskrit. The proportion is less, however, in the language of the common people. It is chiefly because of this large Sanskrit element in the Dravidian languages that some have claimed for them an Aryan origin. But Doctor Caldwell, admittedly the foremost scholar in the Dravidian languages, in his comparative grammar says on this point:

> The supposition of the derivation of the Dravidian languages from Sanskrit though entertained in the past generation by a Colebrook, a Carey, and a Wilkins, is now known to be entirely destitute of foundation. Those Orientalists, though deeply learned in Sanskrit and well acquainted with the idioms of Northern India, were unacquainted, or but little acquainted with the Dravidian languages. No person who has any acquaintance with the principles of comparative philology, and who has carefully studied the grammars and vocabularies of the Dravidian languages, and compared them with those of Sanskrit, can suppose the grammatical structure and inflexional forms of those languages and the greater number of their more important roots, capable of being derived from Sanskrit by any process of development or corruption whatever.

Much more might be said and many more arguments adduced to prove that the Dravidian languages are Scythian in their origin. But this has been done so thoroughly and successfully by Doctor Caldwell that we may safely accept his conclusion that Telugu is of Scythian origin—or at all events, that it is not Sanskrit. But whatever its origin may be, Telugu has certainly assumed a Sanskrit dress. There is scarcely a book of any note that was

not originally written in Sanskrit and translated into Telugu. Telugu pundits delight in imitating the Sanskrit, and are reluctant to admit that it is not an offshoot of Sanskrit.

The Telugus are the most numerous of the Dravidian races. Their number, however, has been greatly exaggerated by some, and unduly lessened by others. This may be accounted for in two ways: (1) By a loose use of the word Telugus. If we were to include all who live in the Telugu country, as some have done, the number might be put at eighteen or twenty millions. But this would include for example a large number of Mohammedans, who are almost as distinct in race and religion as Hindus and Americans. (2) It has been almost impossible to get at the exact or even approximate number of Telugus in the Nizam's dominions owing to a very defective system of taking the census of that country. At best it has been a guess, and accordingly the estimated number of Telugus has ranged between fourteen and twenty millions. According to the census of 1921, the number of Telugus in the Madras Presidency, that is, the number who gave Telugu as their mother tongue, was:

Telugu country, Madras Presidency	15,735,835
The Nizam's dominions	5,148,056
Mysore	637,230
Scattering in Burma and elsewhere	332,074
Total	21,853,195

The Telugus are not now and never have been a migratory people, and hence it is not quite correct to say as has has been said that " they are to be met with in all parts of Hindustan," if by that is meant more than is implied by the remark that " Americans are to be found in all parts

of the world." It is true that in Madras there are nearly one hundred thousand Telugus; but though Madras is a Tamil city, it is but twenty-five miles from the Telugu country, and is the capital of the presidency, and naturally draws Telugus for the purpose of trade, for which they have a natural liking and fitness. A very large percentage of the native tradesmen of Madras are Telugus.

Besides Madras and Mysore, the only settlements that resemble a Telugu colony are those found in British Burma, chiefly in Rangoon and Maulmain. Doctor Stevens, of Rangoon, says:

In the ancient times when the Telugus were subject to their own rajahs or kings, the more enterprising of them appear to have ventured across the Bay of Bengal and established trading-stations on the coast of Pegu and the Tenasserim province. They must have exerted a civilizing influence over the barbarians with whom they traded, for from the Telugus the ancestors of the Peguans obtained their written characters. To the most casual observer the general similarity in the shape of the letters and the vowel sounds of the two languages is quite striking. Combinations of circles and parts of circles are characteristic of both. Indeed, it seems probable that the term Taleing, by which the Burmese designated the Peguan, is derived from Telinga. The progenitors of the Burmese nation moving down the Irawadi valley toward the sea, discovered a people more civilized than themselves possessing books. To the mixed population of Peguans and black foreigners of the Telugu kingdom they appear to have given one common designation of Telinga or Taleing. From the Taleings the Burmese derived their alphabet, and with some modifications, their system of spelling. It will be seen then that the Burmese owe to the Telugus the first impulse which brought them up from a state of barbarism to the position which they now occupy among the half-civilized nations of the earth. The books which the different tribes in Burma are reading today, whether written with a stylus upon a palm-leaf in some Buddhist monastery, or printed upon foreign paper on the mission press, may all be traced back more or less directly to ancient Telingana.

The religion of the Telugus is Hinduism, a corrupt form of Vedism. Vedism was the earliest form of religion of the great Indo-Aryan family. Their scriptures or sacred writings were contained in the Vedas, written as they claimed by inspired men called Rishis. The Vedas are a collection of songs, invocations, and prayers. These were addressed to natural objects, such as the wind, the sun, fire, and rain, as divine objects, but sometimes all were united into the one word God.

Brahmanism followed Vedism. It united all the forces of nature into a personal being called Brahma. Brahma was the only self-existent being; all else were but manifestations of the one great Spirit. The Brahmans added to the Vedas a sacrificial system of worship, and embodied it in a series of sacred writings called the Puranas, which were a ritual to guide the priests in their services, and also the history of their wars.

One of the most important developments of Brahmanism was the belief in a future state, and that rewards and punishments in the next world awaited all men according to their conduct in this. But perhaps the most remarkable idea in the whole system was that the gods were only mortals till by sacrifices and austerities they merited and obtained immortality from the Supreme Being. Men seeking merit and immortality followed the same course. The more valuable the sacrifice the greater the merit; hence human sacrifices became a part of the system.

The next addition to the sacred writings was the "Laws of Manu." We say sacred not because they relate exclusively to religion. Almost all distinctively Hindu books are sacred, though they treat of subjects purely secular. Thus the Mahabharata, which is sometimes called the Fifth Veda, is held to be most sacred, though it is simply a poetical history of the wars of the Kurus and Pandas—

two races of rival kings. The laws of Manu elaborated and codified the laws of caste. They profess to be a commentary on the Vedas, but they are more than that. There is no caste in the Vedas, and the merest intimation of it in the Puranas; but in the laws of Manu it is fully developed. Hinduism grew out of Brahmanism. It was as Monier Williams says, " Brahmanism gone to seed and spread out into a confused tangle of divine personalities and incarnations." Besides Brahma the creator, Vishnu the preserver, and Siva the destroyer, the later Puranas enumerate no less than 330,000,000 Hindu divinities. Though they are not regarded as equal to Brahma, Vishnu, and Siva, yet they are all worshiped as gods, so that the gods of the Hindus are more numerous than the Hindus themselves.

Idol worship was not at first a part of the Hindu system, and even now the educated Hindu *says* he does not worship the idol, but simply uses it as the medium through which he approaches the one living and true God. Some go even farther and say that the idol is nothing, and never was intended for *them*, but for the ignorant who could have no idea of God unless he were visible. But let any one go to a Hindu temple at the time of worship, and especially at a festival, and whom does he see, the ignorant, that is, the low and uneducated only? Nay, verily! high and low, rich and poor, educated and uneducated are there to worship their particular divinity. Perhaps, in a few cases, God may be the object of worship, but in the vast majority of cases they are there to worship simply the idol, with no thought of a higher god. India is full of idols. Every village, however insignificant, has its temple, and in cities they can be counted by hundreds. Besides the public temples every house has its shrine and household gods.

The Telugus in common with all other Hindus tenaciously adhere to caste. If Hindu caste were simply a social institution, little could be said against it. Such a caste is common to all countries, even to democratic America. But Hindu caste is altogether a different institution from the social class distinctions of other countries. It is today, and has been for more than two thousand years, essentially a religious institution. Its fundamental idea is that God created distinct classes of men, and that it is utterly impossible to change this divine order. A Brahman is born a Brahman, and be he ever so base, he can by no possibility cease to be a Brahman so long as he observes the laws of his caste. In like manner a Sudra, be he ever so learned, virtuous, and benevolent, can by no possibility rise to a higher caste. He was born or created by God a servant, and a servant he must forever remain.

At first there were but four castes: (1) The Brahmans or priests; (2) the Kshetryas or warriors; (3) the Vysias or farmers and traders; (4) the Sudras or servants. But besides these there have grown up from time to time innumerable castes, sometimes called trade castes, according to the various occupations which have come into existence as the demand for them came into being. Every trade and branch of industry has its particular caste, and no member of them ever dreams of following any other calling than that in which he was born.

That is the theory or law of caste, but the practise is somewhat different. Only the Brahmans and, to some extent, the Kshetryas have maintained their purity of caste. The Sudras of today occupy a very different position from that assigned them by the laws of Manu. They are no longer the menial servants of the Brahmans. They are now to a large extent the owners of the soil. The

Reddis, who are a subclass of the Sudras, are recognized as high caste, and are in fact the backbone of the country, being its chief cultivators. As a class they are still illiterate, though slowly but surely they are rising in the intellectual and social scale.

Even the Pariahs or outcastes occupy a very different position today from that which they held a century or less ago. Manu said respecting them: "Their abode must be out of town; their clothes must be the mantles of the dead; let no man hold any intercourse with them." Western civilization has done much to change all this. Formerly when a caste-man met a Pariah on the public road the latter was obliged to jump into the hedge or ditch to allow the high-caste man to pass uncontaminated. But when railways were introduced, rather than pay second- or first-class fare, the caste-man took his place in a third-class carriage with his Pariah brother. Formerly no caste-man would receive from a Pariah's hands a letter or a parcel, but it had to be placed on the floor at some distance. Now caste and non-caste men mingle more or less freely in government offices.

When mission schools were opened to caste Hindus, as well as Christians and Pariahs, the Brahmans scorned the idea of sitting on the same bench with a Pariah or Christian. But as the success of mission schools did not depend on Brahmans, the schools could afford to dispense with their presence. But not so easily could the Brahmans dispense with an education. Now all classes alike sit side by side without remonstrance.

Notwithstanding all these innovations, caste is still a most powerful factor in the Hindu system, and is of all others the most formidable obstacle to the spread of civilization and Christianity in India. To break caste is the very last thing a Hindu is willing to do; it is the climax

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of all self-denial. Rather than take food or water from the hands of a low-caste man or Christian, many Hindus would prefer to die. No stronger proof can be given of a man's conversion than his willingness to break his caste. Even after his conversion the probabilities are that his innate caste prejudices will keep cropping out. We seldom, if ever, find a Christian from the Mala class selecting for a wife a girl from the Madigas, although, strictly speaking, both of these classes belong to the outcastes.

There are not wanting many and striking indications that caste is losing its hold upon the people, but its complete destruction will not be seen in this generation or the next. It will be a slow process, but it must come, and when it does, Hinduism will be no more.

II

THE GOVERNMENT

Alexander the Great invaded India in 327 B. C. He did not conquer a single province, much less establish a general government. But as a result of his invasion there sprang a number of adventurers who aspired to establish a kingdom. They founded a number of dynasties, but no one of them ever established a general government. We shall refer to the two most important of them —the Buddhist and the Mogul.

The Buddhist Dynasty

From 264 to 257 B. C. Asoka reigned over what is now known as the province of Behar. He became an earnest and devoted convert to Buddhism, and for two hundred years that religion spread all over Northern India. Buddhism was an attempt to reform Hinduism, but it never succeeded. The two religions coexisted for two thousand years, but Hinduism has continued to be the dominant religion to the present day.

The Mogul Dynasty

The Mogul Dynasty was probably more important than all those that preceded it. It lasted from 1525 to 1855, a period that saw more ferocious wars than any other period of Indian history. The enmity that then existed between the Hindus and Mohammedans still exists, though at present there seems to be more or less friendship between the two races, but evidently for purely political purposes.

The East India Company

Great Britain did not invade India for war and conquest as did the Aryans and other invaders. The East India Company entered India solely for the purpose of trade. The French and the Portuguese came for the same purpose. Misunderstandings among these companies and the native peoples led to war. Armies had to be raised, and thus either by conquest or concession the Company's sphere of influence was extended till the Company became the dominant power. This continued till after the Sepoy rebellion, when Britain took over the government from the Company.

The Indian Government

The Government of India consists of (1) The Home Government in England; (2) the Supreme Government in India; (3) Provincial Governments; and (4) Governments of the Native States.

1. *The Home Government.* This consists of a Secretary of State for India, assisted by a Council of from ten to fourteen members, partly Britons and partly Indians, but all familiar with Indian affairs.

2. *The Supreme Government in India.* This is made up of: (1) The Viceroy and Council or the Executive Council. At present the Council has six members, of whom one must be an Indian. But by the new Act, about to be introduced, there must be not less than three Indian members. It is the purpose of Government that gradually the Council shall consist more and more of Indians. (2) The Legislative Council. By the new constitution this body shall be replaced by two councils, called The Council of State and The Legislative Assembly. The Council of State shall consist of sixty members, of

whom thirty-three shall be elected and twenty-seven shall be nominated. Of the latter, not more than twenty shall be officials. Of the elected members, only three shall be elected by Europeans or Anglo-Indians. The Legislative Assembly shall consist of one hundred and forty-three members, of whom one hundred and two shall be elected and the rest nominated. Of the nominated members, not more than twenty-six shall be officials. Of the elected members, only nine shall be returned by Europeans or Anglo-Indians.

3. *Provincial Governments.* There are ten provinces, namely, Madras, Bengal, Bombay, United Provinces, Assam, Burma, Delhi, Punjab, Behar and Orissa, and Central Provinces. As the Governments are practically the same, we shall speak in detail only of Madras, with which we are more familiar.

4. *The Native States.* There are some seven hundred Native States with more or less independence and self-government. In the larger of these States there is usually a British Resident, who looks after the interests of the State and at the same time sees that British interests are safeguarded.

Madras Province

The Madras Province, usually called the Madras Presidency, covers a large portion of South India. It has a population of over fifty millions. The chief executive consists of a Governor and a Council of three members, one of which must be an Indian. In the new constitution there will probably be four, one of whom must have had at least twelve years in government service. The rest may be non-officials. Two of the non-official members must be selected from the members of the Legislative Council, and be responsible to that body for the matters

they administer, such as education, agriculture, industries, etc.

The Legislative Council shall consist of one hundred and twenty-seven members, of whom ninety-eight shall be elected and the rest nominated. Not more than nineteen may be officials. Of the elected members, only five may be elected by European or Anglo-Indian Constituencies. By the old Act only 7,000 persons had the right of franchise; by the new Act 540,000 will have that right.

District Administration. In the Madras Province there are twenty-six districts. They vary in size, but average about 5,000 square miles with a population of about 1,500,000. In each district there is a Collector who is also chief Magistrate, a District Judge, Superintendent of Police, District Surgeon, and Executive Engineer. These officers are charged with the administration of law and justice, the collection of revenue of the district and the expenditure of a large portion of the same, the construction and maintenance of public buildings, roads, and irrigation works. There is also a District Board in each district which is responsible for the management of local affairs, such as sanitation, public health, education, etc. The Board consists of some twenty or twenty-five members, partly elected and partly nominated. Missionaries are usually nominated to membership. As a rule, there are not more than five or six European members. The Board meets once a month, and the writer has frequently been the only European present at the meetings of the Nellore Board. In some districts almost all the officers are Indians, and in one district all but one are Indians.

It will thus be seen that Britain is doing what Queen Victoria had promised should be done, namely:

We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects; and those obligations, by the blessing of God, we shall faithfully and conscientiously fulfil. And it is our further will that so far as may be, our subjects of whatever race or creed be freely and impartially admitted to office in our service, the duties of which they may be qualified, by their education, ability, and integrity, to discharge.

What Britain Has Done for India

What Britain has done for India, if it were all told, would fill a large book. We can only mention a few of the outstanding benefits.

In the first place, she has stopped foreign invasions. Beginning with the Aryan invasion in 1500 B. C., there was an almost perpetual succession of invasions and cruel wars. The Aryans, in spite of their boasted civilization, made war a part of their religion. In the Rig Veda Indra is invited to "Quaff the soma juice abundantly, hurl thy thunderbolts upon the enemies, cleave them asunder, destroy them." The Mahabharata, one of the two great epic poems of the Hindus, is a history of successive wars, ending in the almost total destruction of the contending parties. Nor were the Mohammedan wars less destructive. During seven hundred years the warring races of Central Asia and Afghanistan kept up perpetual wars, pillage, and massacre. For putting a stop to all these, India owes a debt of gratitude to Britain that she will never be able to pay.

Secondly, Britain has given to India a government, which she never had before, under whose protection civil and religious rights are secured. She has established a magnificent system of police and courts, by which justice is secured to all classes irrespective of caste, creed, or color.

Thirdly, Britain has developed the country as it never was before. She has established a fine system of post and telegraph. She has threaded the country with railways and canals, thus greatly mitigating famines that periodically visit India owing to the failure of the monsoon rains. In the face of these facts someone has asserted: "Without irrigation, agriculture in India is impossible. Irrigation has been culpably neglected by the Government." The writer of that statement must have known that he was stating what was utterly untrue, for if there is one thing more than another that Government has done to develop the country, it is to encourage agriculture. Of the many cases that might be cited in proof of this statement, we shall set out in some detail three or four.

The Sangam Project in the Nellore District opened up 70,000 acres of land that was unusable for wet cultivation. The cost of this project was, in round numbers, $1,250,665. Government borrowed the money and gradually recovered it by taxes. The tax varies with the location of the land and the amount of water required, but it may be stated to be about five dollars an acre per annum. The gain to the farmer is about three times that amount.

In the Madura district there is what is known as the Periyar Project, which opened up to wet cultivation 120,000 acres. In the Punjab there are two projects that cover 7,300 square miles, where there are two irrigation schemes, the Chenab and the Jelum. The Chenab system consists of a main canal forty miles long with branch canals aggregating 390 miles. Nearly a million people have migrated from their old congested homes and settled down in this prosperous region. The two schemes cost £9,000,000. In 1907 the Chenab colony was able to feed

itself and export wheat, cotton, and oil-seeds to the value of £2,000,000.

When Theodore Roosevelt was President of the United States, the writer called on him at the White House to pay his respects. The President said, "You are from India, what is your opinion of the British Government of India?" I replied that in my judgment it is the best government India ever had, and it is the best possible under present conditions. The President replied: "I am mighty glad to hear you say so. It is exactly my own opinion."

We do not claim perfection for the Government of India, neither does the Government, as the Reform Acts which have been introduced prove, but when we remember the vast millions of people, of diverse races, creeds, and religions, that make up the population of India, we do not believe there is a nation on the face of the earth that could give her a better government. We further believe that Britain will give her people an ever-increasing share in the government, just as fast as they are able to take it, until India becomes absolutely independent.

III

ORIGIN OF THE MISSION

It was a strange providence that gave to Rev. Samuel S. Day the undivided honor of being the founder of the Baptist Telugu Mission. With him had been associated Rev. E. L. Abbott. Both were appointed by the Baptist Board as missionaries to the Telugus, September 20, 1835. Together they sailed from Boston in the ship Louvre, September 22, 1835, and arrived in Calcutta, February 5, 1836. Rev. Howard Malcom accompanied them as a deputation from the Baptists of America to visit our Asiatic Missions. When they reached Calcutta it was decided that Mr. Abbott should not go to the Telugus, but to the Karens of Burma instead.

Very different was the reception these two servants of Christ were to meet in their respective fields. Abbott went to a field already prepared to receive "the white book" and "the white teacher." The people were in a state of expectancy. When they heard of the white man's arrival many of them went long distances to find him and see the white book.

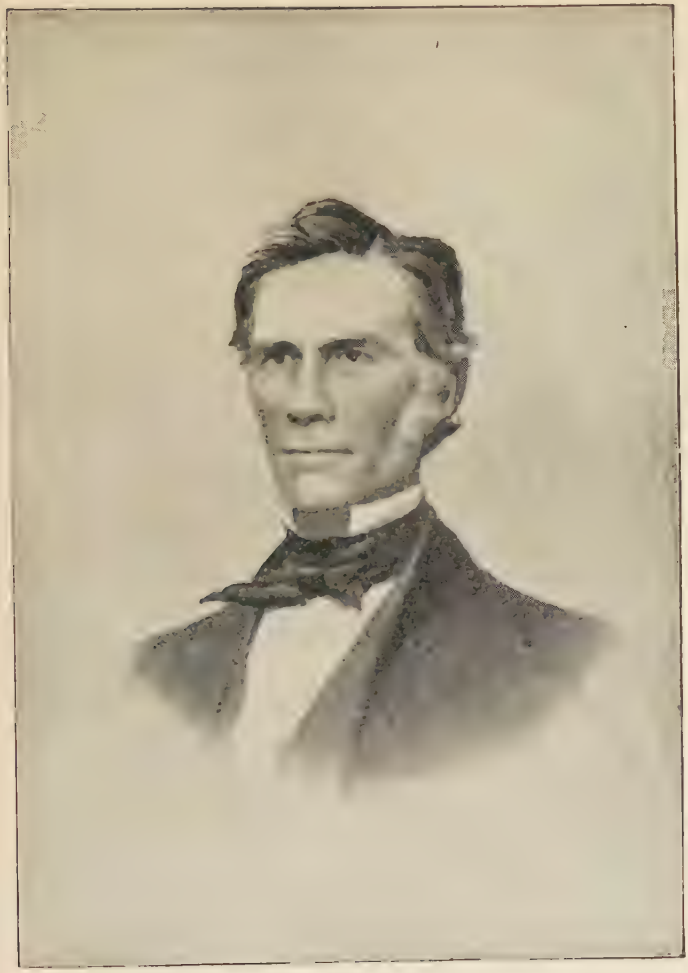
Not so did the Telugus wait for Mr. Day. The missionary had to make long journeys through an enemy's country to find those who were even willing to hear the good news he had brought to them.

The London Missionary Society was the first to establish a Protestant mission among the Telugus. The new missionaries were kindly received at Vizagapatam by Rev. and Mrs. J. W. Gordon, of the London Mission. Mr. Day preached frequently for Mr. Gordon, and in other

ways assisted him all he could. But he wanted to be in some place where he could begin a mission of his own; hence after a few months he and Mrs. Day removed to Chicacole, about seventy miles north of Vizagapatam. Here they commenced the study of Telugu and attempted some work. Although a fair beginning had been made, Mr. Day did not feel satisfied that it was the place for the permanent mission. In consultation with Mr. Malcom it was decided to remove the mission to Madras, to which city he and Mrs. Day proceeded, arriving there March 7, 1837, exactly one year from the date of his arrival at Vizagapatam.

Here he spent three years, preaching both in English and Telugu. On August 4, 1838, an English Baptist church was organized under the leadership of Mr. Day, who became its acting pastor. It consisted of fifteen members, some of whom had been converted and were members of our churches in Maulmain and Tavoy, Burma. The Confession of Faith adopted was that known as the "Danville Articles," or Articles of the Danville, Vt., Association.

During the three years Mr. Day resided in Madras he made repeated and extensive tours up into the Telugu country. He found that between Madras and Vizagapatam, a distance of nearly four hundred miles, and a territory containing at least ten millions of people, there was not a single missionary. Moreover, while he had met with some success in his English work, he had thus far not baptized a single Telugu convert. He therefore resolved that as he had been appointed a missionary to the Telugus, he should be where the Telugus chiefly were. Hence, on February 9, 1840, he announced to the church in Madras that he had decided to remove to Nellore, and accordingly resigned his office as pastor.



REV. SAMUEL S. DAY

Although the distance from Madras to Nellore is only 108 miles, the journey in those days, especially with a family of small children, was a considerable undertaking. Mr. Day had the choice of two routes. First there was the great Northern Trunk Road which connects Madras and Secunderabad and passes through Nellore and Ongole. To make the journey by this road would require five or six carts drawn by bullocks, and occupy six nights, stopping during the day at rest-houses or bungalows along the way to avoid the heat and to rest and feed both passengers and bullocks. The other route, and the one Mr. Day selected, was by canal to Sulurpett, which was at that time the limit of what is now known as the Buckingham Canal, named after the Duke of Buckingham because completed under his administration as governor during the famine. Mr. Day provided two rude native boats for himself, family, and effects, and started in the evening, making the journey to Sulurpett in two nights and one day. That was the easiest part of the journey. From Sulurpett to Nellore is sixty miles, and over the rough road Mrs. Day and two children were carried in a palanquin; little Malcom and his ayah (nurse) in a doolee—a sort of extemporized palanquin—and the rest in country carts. Thus they reached Nellore in about the same time that would have been required had they gone by road, but with much less fatigue.

The facilities of travel between Madras and Nellore were somewhat improved by the completion of the Buckingham Canal, both as regards time and comfort. It comes within fifteen miles of Nellore, within five miles of Allur, almost touches the Ramapatnam compound, is eight miles from Ongole and five miles from Bapatla. For a time it was a great comfort to travelers to and from Madras, but that mode of travel has long since dis-

appeared. Most of our stations are now connected by railway. A few are still a little distance from stations, and some in the Deccan are still a considerable distance from the railways.

But while the coming of the railways have made travel much easier and have modified our methods of mission work, the motor-cars have done much more. Railways connect most of our stations, but do not penetrate into our fields. But with a motor-car we can reach most of our villages, even though we have to cross paddy-fields to get to them.

IV

NELLORE OCCUPIED

The Nellore District is 170 miles long from north to south, and seventy miles wide from east to west, and contains 8,751 square miles of territory, and about one and one-fourth millions of people.

Nellore town or city, for it is a municipality, is 107 miles north of Madras and sixteen miles inland from the sea. It is situated on the south bank of the river Pennar, and contains very nearly thirty thousand people. The name Nellore, like so many other Telugu names, had its origin in a legend. There is said to have been a chief called Mukkanti Reddi who had large herds. Among them, there was a cow into which the soul of a Brahman woman was supposed to have passed. This cow had a revelation that Siva had appeared on earth in the form of a lingam. This stone was situated under a tree called the Nelli-chettu (*philanthus emblica*). The cow was observed to resort daily to the stone and bedew it with its milk. For this the cowherd struck the cow, whereupon blood flowed from it. Mukkanti, who had had a vision, was directed to erect a temple on the spot, which he accordingly did. The adjoining village received the name Nelliuru, from *nelli* the name of a tree, and *uru* a village, hence Nelluru or Nellore. Nellore was formerly surrounded by a rampart wall, and had a fort of considerable importance; but only portions of the wall can now be seen, and the fort is dilapidated.

Mr. Day and family left Madras, February 18, and arrived in Nellore, February 26, 1840. He was soon

afterward followed by Rev. S. Van Husen and wife, who had been appointed to the Telugus, and sailed from Boston, October 22, 1839, arriving in Madras in March, 1840. Mr. Day at first rented a small bungalow, but with the aid of Judge Walker, who became a warm friend of the mission, he obtained a grant from Government of eight acres of land for a mission compound. On this compound a mission house was erected in 1841, and soon after a small chapel directly in front of it and close to the road.

During the erection of the bungalow, an incident occurred which shows the gross superstition of the people at that time, and the progress that has been made in dispelling their darkness. The foot path between two of the pettahs or hamlets of Nellore lay directly through what is now the mission compound. The native who superintended the work had been much annoyed by the constant passing and repassing of the people. To get rid of them, he secretly informed a few that the missionary, in order to make his building more secure, intended capturing a lot of the children, and having cut off their heads, and offered them in sacrifice to his God, would bury them in the deep holes (foundations) he was digging. This not only had the desired effect, but it so terrified the whole community that for many months Mr. Day had the greatest difficulty to persuade the people of the utter groundlessness of the story. But the gentle spirit and unmistakable love for the natives which so marked Mr. Day's character, could not be resisted, and in time all traces of distrust died away. If such a story were started today, there is not a coolie in the whole region around who would give it the slightest credence.

Another evidence of progress is seen in the different treatment missionaries of today receive from that which

sometimes greeted our pioneers. About seven miles west of Nellore there is a celebrated temple built on the summit of a hill called Nursimhakonda. To this temple's festival thousands of people resort once a year. With a view to teaching the vast crowds a better way, Mr. Day and a few native helpers went to the festival. In a village called Zonnavada at the foot of the hill, a Brahman, becoming enraged at the preaching, deliberately took off his shoes and struck Mr. Day repeated blows on the head and face. Mr. Day had no disposition to prosecute the man, but the case reached the magistrate, who insisted upon bringing him to trial. The difficulty, however, of convicting a Brahman of crime was so great that he would no doubt have gotten off but for an eccentric native official, who stepped into the court uncalled and testified that he *saw* the prisoner beat Mr. Day. The Brahman was accordingly convicted, and was obliged to pay a fine of five hundred rupees.

Toward sunset on September 27, 1841, a little company might have been seen wending its way toward the Pennar River. Right under the shadow of the great Nellore temple on the river-bank, they sang a hymn; the missionary read a few passages of Scripture, and explained the nature of the ordinance about to be celebrated. By this time a large crowd of natives had assembled, and Mr. Day embraced the opportunity to preach to them of Jesus and the great salvation. A brief prayer was then offered, and Venkappah, the first Telugu convert, was led down into the river and baptized into the name of the Father, Son, and Holy Ghost. It was a strange sight to the wondering multitude, but a happy experience to Venkappah, and probably one of the most blessed privileges of Mr. Day's life. The Nellore church was organized October 12, 1844.

About this time an old man from Ongole came to Nellore on business, and hearing that missionaries were there, called to see them. He said that almost two years before, he began to examine the Christian religion, and that he was satisfied of its truth, and believed in Jesus Christ for salvation. He admitted that all should openly profess Christ before men; "but," said he, "Ongole is a large place; there are no missionaries, no disciples of Jesus Christ there; what can I do?" He was supplied with portions of the Scriptures and some tracts, and went back to his family, followed by earnest prayer. The next year Mr. Van Husen visited Ongole and found this old man. He was in the habit of praying and reading the Scriptures to his family and others. His wives at first opposed him, but afterward listened quietly. This old man was a Sudra, and although never baptized, he was in the habit of preaching the new religion among the people of Ongole. By whom he was led to the truth we do not know, but it is probable that Venkappah, the first convert, who lived beyond Ongole, had frequent conversations with him. Thus early in its history the influence of the mission had reached out into those regions that have since become so fruitful and famous.

Mr. and Mrs. Van Husen were obliged, on account of the former's health, to return to America in April, 1845. The parting was painful to all, but especially so to Mr. Day, who was thus left alone, and that too, in very feeble health. He wrote home most earnest and touching appeals for help, but no help came. At this time cholera broke out in Nellore, so that the schools had to be closed. The following year (1846) Mr. Day's health had so far declined that his physicians ordered his immediate return to America. "The thought of visiting our native land," he said,

gives little satisfaction. Oh! the mission we leave—the little church—the few inquirers—the schools—the heathen—yes, the hundred thousand heathen immediately in our vicinity—the million in the district—the ten millions in our mission field—what will become of them?

The necessity of spending so much money in taking missionaries *from* the field rather than bringing men *to* it, or of supporting them while *in* it, was very painful to Mr. Day, and God mitigated the pain in his own case by raising up friends for him in Nellore and Madras, who provided the entire amount for the passage of himself and family to the United States.

The mission was left in the care of two Anglo-Indians, who had done good service under the missionary and seemed to be trustworthy, but unfortunately proved otherwise. As soon as the missionary had departed they entered upon a most reckless career. The schools were disbanded, the church was scattered, and the mission bungalow, consecrated by the prayers and lives of devoted men of God, became the scene of drunken revels and shameless debauch.

It is, perhaps, well that this state of affairs was not known to the Missionary Union in 1848, when the question was discussed at the annual meeting of that year, whether the mission should be continued or abandoned. Had it been known, their decision to reenforce it might have been reversed. But that was not God's plan. His plan was to save the Telugus, and hence he put it into the hearts of his people to continue the mission.

It is said that the darkest hour of the twenty-four is that one just before day break. The year 1848 was doubtless the darkest in the history of this mission. Nothing could appear more utterly hopeless, if its real state could have been known, than the condition of the mission at

this time. But it was in that year that God put it into the heart of Lyman Jewett to consecrate his life to His service among the Telugus. That was the beginning of the dawn.

Mr. Day's health having in some measure been restored, he left his family at home, and again sailed for India in the ship Bowditch from Boston on October 10, 1848. He was accompanied by Rev. Lyman Jewett and wife. During the voyage, the captain was converted, and many of the seamen were seriously impressed by the preaching, conversation, and lives of the missionaries.

On their arrival in Nellore, Mr. Day was shocked at the sad havoc Satan had made among the little flock. Almost every trace of his former work had been obliterated. But he had not lost his faith in God, nor yet in the work he had sent him to do. Hence he did not falter, but bravely sought to "rebuild the waste places." He resumed the chapel services on March 26, 1849. His text was, "For I determined not to know anything among you, save Jesus Christ, and him crucified." He found he had not forgotten his Telugu, but had much freedom in preaching. There were some indications that serious impressions had been made on some of his hearers. Mr. and Mrs. Jewett were present, and in the evening meeting Mr. Jewett prayed most fervently for a blessing on the preached word.

Mr. and Mrs. Jewett made rapid progress in acquiring the Telugu, so that Mr. Jewett is said to have preached his first Telugu sermon nine months after his arrival. Mrs. Jewett's command of the colloquial Telugu was remarkable. She early became interested in a girls' boarding-school. Such a school had existed in Mrs. Day's time, but it had been scattered.

"Julia" was the first fruits of this school, and if there

THE NELLORE SCHOOLGIRLS ON CHRISTIAN ENDEAVOR PARADE

had never been another convert, she alone would be ample compensation for all it has cost. She was baptized by Mr. Jewett in the great tank or lake in Nellore, March 28, 1852.

This was the first convert Mr. Jewett baptized, and it was a happy day for the missionaries and the little company of Telugu believers. Julia says of that event:

> It was truly a happy day for me! The sun was just rising, and everything was so beautiful. Father Day led me out into the lake and Father Jewett baptized me. I have had many afflictions since then, but I have never lost the sweet comfort I then found in following my precious Saviour.

Besides the boarding-school, Mr. Day had opened several day-schools in which English as well as Telugu was taught. It was a sore bereavement to him when he received from the Executive Committee an order that all such schools should be closed, and a statement that no appropriations for such work would be made for the year beginning October 1, 1850.

Mr. Day was a pronounced evangelistic missionary. He had no idea of educating people into the kingdom of God. At the same time he regarded schools with great favor even as an evangelistic agency. Hence, he felt that this order was as a severe blow to the mission.

On the spot now occupied by the girls' school there used to be a small Hindu temple, which was a source of great annoyance to the mission. Mr. Day had made frequent attempts to get it removed, but in vain. But at last the old priest died, and as his children could not carry on the work of deception which brought the old man so much gain, they decided to sell it, or rather the land it stood on. Funds were collected, the old temple was purchased and removed, and in its stead a small

building for the boarding-school was erected. It cost some seven hundred rupees, most of which was given by the friends in Nellore. This served the purpose till 1876, when it gave place to the present building.

In January, 1851, Mr. Day made a tour to the west as far as Udayagiri. At Sungam, twenty miles west of Nellore, he met Mr. and Mrs. Jewett, and spent a delightful Sunday with them. Leaving them to continue their work about Sungam, he proceeded to Atmakur. He had rather a difficult journey, as there were no such roads then as there are now.

His path lay across rice-fields, along ridges scarcely wide enough for his pony to walk on, groping his way in the darkness, and every now and then stumbling into a ditch. Once his pony tumbled and threw him into the mud. Still he pushed on, and in due time arrived at Atmakur, glad enough to find his tent pitched and ready for him. After preaching in Atmakur and the surrounding neighborhood, he continued his journey westward. At the next halting-place he entered a village called Karatampaud to preach. But he was immediately ordered out. He protested and remonstrated, but the people would listen to no reason, and out he was actually driven. Once outside the village and on the highway, Mr. Day refused to be driven farther, and there he preached to the crowd that had gathered.

On leaving Udayagiri, Mr. Day exclaimed, "Oh, for a couple of mission families to live somewhere in this region, and to labor among this people!" If it is permitted the redeemed to look down upon the scenes of their former labors, Mr. Day now sees that wish literally fulfilled.

In the three years that had passed since the arrival of the missionaries, the number of converts had been very

few, although there were nevertheless indications of prosperity. In January, 1853, a second deputation, consisting of Messrs. Peck and Granger, visited Nellore. They found the missionaries laboring faithfully and hopefully; but as the conversions had been so few, and as Mr. Day was again in poor health, the report carried home was not very inspiring.

V

THE LONE STAR

The year 1853 will ever be memorable in the history of the mission, owing to two very remarkable events, one of which occurred at home, the other at Ongole. The annual meetings of the Missionary Union were held that year at Albany, N. Y. On account of the very indifferent success that had attended the Telugu Mission for seventeen years, the question came up for the second time, "Shall the mission be reenforced or discontinued?" The Union naturally turned to the deputation just returned from Nellore, but they had nothing very definite or decisive to report. On the one hand, the field was wide and open, the missionaries had acquired the language, and a few converts had been made. But on the other hands, the progress made had been very small, and the field *could* be cared for by other societies laboring among the Telugus, though at some distance from the field occupied by our missionaries. Viewed in the light of the Lord's commission, there was nothing which warranted a retreat.

The question was referred to the Board, where a proposition was made that a letter be written to Mr. Jewett, requesting him to close up the mission and remove to Burma. Dr. Edward Bright, then acting corresponding secretary, said, "And who will write the letter? and who will write the letter?" intimating, by repeating the question and by the tone of his voice, that write it who might, he certainly would not.

In the evening, when the question came up in the public

meeting for discussion, a number of very earnest and eloquent addresses were made. One of the speakers, Dr. J. Lansing Burrows, in the course of his address, turned to the mission map at hand, and pointing to Nellore, called it the "Lone Star Mission," there being but the one station. Rev. S. F. Smith, D. D., author of "America," caught up the words "lone star," and before he slept that night wrote the following lines:

"The Lone Star"

Shine on, "Lone Star!" Thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night;
Shine on, and bless the pilgrim's eye.

Shine on, "Lone Star!" I would not dim
The light that gleams with dubious ray;
The lonely star of Bethlehem
Led on a bright and glorious day

Shine on, "Lone Star!" in grief and tears,
And sad reverses oft baptized;
Shine on amid thy sister spheres;
Lone stars in heaven are not despised.

Shine on, "Lone Star!" Who lifts his hand
To dash to earth so bright a gem,
A new "lost pleiad" from the band
That sparkles in night's diadem?

Shine on, "Lone Star!" The day draws near
When none shall shine more fair than thou;
Thou, born and nursed in doubt and fear
Wilt glitter on Immanuel's brow.

Shine on, "Lone Star!" till earth redeemed,
In dust shall bid its idols fall;
And thousands, where thy radiance beamed,
Shall "crown the Saviour, Lord of all."

When Doctor Smith came down to breakfast the next morning, he handed to his friend, Judge Harris, a slip of paper, with the remark, "Those are my opinions of the Telugu Mission." The judge read the little poem, but instead of returning it, as Doctor Smith expected, he quietly appropriated it, carried it to the meeting, and read the verses. Many wept and sobbed during the reading, and whatever of doubt remained as to continuing the mission was now removed. It was unanimously voted to reenforce the mission, provided it could be done without prejudice to the Burman Mission.

While these discussions were going on at home, a very different state of things existed in Nellore. On almost the very day when these discussions were going on at Albany, the missionaries were reorganizing the Nellore church, after the defections that had occurred in the absence of the missionaries. A number of converts had been baptized, and were now added to the church. Inquirers were multiplying, and fresh hopes were inspiring the little band of Christian laborers.

But in the midst of this flush of prosperity, God once more sorely tested their faith by again laying aside from active service the father of the mission. Mr. Day's health broke down, and he was obliged, for the second time, to quit the mission and the country, never again to return. When in addition to this, the report reached Mr. Jewett that it had been proposed to remove him to Burma, it had a most depressing effect. He said:

> I would rather labor on here as long as I live than to be torn up by the roots and transplanted. Faith and my own conscience tell me that I am not laboring in vain in the Lord.

It was toward the close of 1853 that the other event to which reference has been made took place. Mr. and Mrs.

Jewett, with a few native helpers, made a tour to the north as far as Guntur. They reached Ongole the last week in December, and spent five or six days preaching in the streets. It had been a custom at the mission-house in Nellore for some years to hold a prayer-meeting early on the first day of the new year. It was therefore arranged that on this New Year's day (1854) they should hold their prayer-meeting on the top of the hill which overlooks Ongole. Accordingly, at four o'clock in the morning, Mr. and Mrs. Jewett, Christian Nursu, Julia, and Ruth started from their tent, and climbed the hill. Julia says:

I carried a stool, and Ruth carried a mat, and when we reached the top of the hill we all sat down. First, we sung a hymn, and Father Jewett prayed; then Christian Nursu prayed; then father read a portion of Isaiah, fifty-second chapter, "How beautiful upon the mountains are the feet of him that bringeth good tidings." Then Mother Jewett prayed, then I prayed, and then Ruth prayed. When Father Jewett prayed, I remember he said, "As the sun is now about to rise and shine upon the earth so may the sun of righteousness arise quickly and shine upon this dark land." After we had all prayed, Father Jewett stood up, and stretching out his hand, said: "Do you see that rising piece of ground yonder, all covered over with prickly pear? Would you not like that spot for our mission bungalow and all this land to become Christian? How would you like it? Well, Nursu, Julia, that day will come!" Then we all spoke our minds, and just as the meeting closed, the sun rose. It seemed as if the Holy Spirit had lifted us above the world, and our hearts were filled with thanksgiving to the Lord.

The first part of Doctor Jewett's prediction has been fulfilled to the letter, for it is on the very spot pointed out that the mission residence now stands. And this is the more remarkable, because it was not selected by the mission, but by a man who built the house for himself,

and afterward sold it to the mission. The second part of the prediction seems as yet a long way off; indeed, it may never come in this present age, but in this age or the next, in India as in all other lands, "Every knee will bow and every tongue confess to the glory of God." Thus, both at home and in the mission, an earnest faith in God's word and in the mission led its friends to predict with almost prophetic assurance a glorious future for the "Lone Star."

In October, 1854, Rev. F. A. Douglass and wife sailed from Boston to join the mission. They reached Nellore early the following year. Mr. Douglass was a hard worker. He became fond of the Telugu and acquired a good command of the colloquial dialect. He made extensive tours into the district, and did much in scattering the good seed of the gospel. Among the few converts of this time there were two who deserve more than a passing notice. One was Canakiah, a schoolboy, who became the first ordained pastor of the mission; the other was Lydia, whom Doctor Smith called "Anna the prophetess."

Canakiah was the son of a sepoy belonging to the Seventeenth Madras Light Infantry. He was born at Bangalore, in the native state of Mysore, in 1837, while the regiment was at that station. His parents belonged to the Naidu division of the Sudra caste. When about eight years old his father took his pension and was returning to his native place, Vizagapatam, but stopped at Nellore to visit a relative. This relative was a pensioned subahdar, an officer corresponding to sergeant, who had been converted while his regiment was at Moulmein, and was baptized by Doctor Haswell. While in Nellore, Canakiah's father died, and was buried in the mission burying-ground. After his father's death Canakiah attended the

mission school as a day-scholar, but after Messrs. Day and Jewett arrived, in 1849, he was admitted into the boarding-school.

Thus for a number of years he had been under Christian influence, and by the time he reached the age of eighteen was fully convinced of the truth of Christianity and of his need of a Saviour. He was baptized by Mr. Jewett, January 10, 1855. His rapid growth in grace and knowledge of the Scriptures, as well as his earnest life and the great scarcity of laborers, led the missionary to put him into the work while yet very young. At first he taught school, and occasionally went out with the missionary on his preaching tours. For this work he developed special qualifications, and hence was soon relieved of his school work, and devoted himself entirely to evangelistic work.

On August 20, 1856, Canakiah was married to Julia, and on December 14, 1861, he was ordained pastor of the Nellore church, and thus became the first ordained Telugu preacher of the mission. But this pastoral relation lasted only a few years, owing to the pressing need of evangelistic laborers and Canakiah's special qualifications for that work. Hence, soon after Mr. Jewett's arrival, in 1865, Canakiah was relieved of his pastoral duties and devoted himself to evangelistic labors.

Lydia was a woman of the Sudra caste, and lived at Vizagapatam at the time of her conversion, which took place in her forty-ninth year. Returning from one of the great Hindu festivals, Lydia's attention was directed to a house where a number of Christians were assembled. She stopped, and they began to preach to her about Christ. She became very angry and spoke rudely to the Christians. She tried to defend her religion, claiming that there was no difference between their religion and hers.

The next day she went again to the Christians and heard them read the Bible. Again she went away angry, but could not banish from her mind the words she had heard. The third day she went again, and with a similar result. A fourth time she visited the Christians, but this time it was not to dispute, but with the question "How can I obtain salvation?" They told her she would understand all if she only read the Bible. "But," she said, "I cannot read. Then they told me," she continued,

"if I prayed to God he would enlighten me." I started from there with much sorrow. Then I went to the seashore and got some sand, and next day went to the Christian's house and laid down the sand, and asked the Christians to teach me my letters, and by-and-by I would be able to read the Bible.

In a very few months Lydia had learned to read. Her caste people discovered her secret, and would have made trouble for her, but they feared the disgrace they themselves would fall into if they exposed the fact that one of their caste-women had learned to read the Bible.

Although fully convinced of the truth of Christianity, and in all probability truly converted, Lydia tried to be a secret Christian, and did not dare attend a Christian church, much less be baptized. But the Lord both opened her eyes and prepared the way for her to confess Christ. Her people removed to Nellore, and though they urged her to come, she refused and stayed in Vizagapatam. She then began to attend the chapel of the London Mission, and four months afterward she was baptized. Six months after her baptism she went to Nellore, and instead of going to her relatives she went to the mission compound and asked for a place to stay. Here she remained four years, worshiping and laboring with the Christians, but without uniting with the church. At the end of this time,

Mr. Jewett said to her, "Lydia, this is not right; you ought to go back to the London Mission, where you can enjoy the communion of the Lord's Supper." But she refused to go, and said she wished to unite with the church in Nellore. This course she accordingly took.

From the day of her baptism, Lydia consecrated herself, body, soul, and all she possessed, to the service of Christ. For more than thirty years she was a devoted Christian and a faithful Bible-woman. She had a remarkably clear voice and distinct articulation, and in her addresses held an audience as few native women can. But her chief characteristic was her passion for prayer and her wonderful faith. It was her custom for many years to spend several hours each day in prayer before going out to read and preach to her countrywomen. Except when prevented by sickness, her place at worship and meetings for prayer was never vacant, and at the latter she rarely failed to take her part.

Her general appearance, dress, and manner, together with her remarkable utterances led Dr. S. F. Smith, when in Nellore, to give her the name of "Anna the Prophetess." Lydia had long been familiar with the early struggles of the mission, and knew something of the origin of Doctor Smith's "Lone Star." So one day, when Doctor and Mrs. Smith were sitting on the veranda of the bungalow, Lydia came and sat down at their feet. Taking them both by the knees, she said, "We have never seen Abraham and Sarah, but we see you." By which she meant to say that the next best thing to seeing Abraham and Sarah was to see Doctor Smith and his wife, who had interceded for the Telugus, and had predicted with almost prophetic assurance the glorious things that had since then come to pass.

In 1855, the missionaries united in a most earnest ap-

peal to the Executive Committee for additional help. Mr. Jewett deplored the conditions of the churches at home that could tolerate the idea of retrenching their foreign-mission work. "O Father, forgive the churches!" he exclaimed.

To rob God's treasury is not to distress missionaries pecuniarily, but it is a robbery of souls—shutting away eternally the gift of life. The missionary must part with what he loves far more than any earthly boon, yet Christians at home refuse the help they could so easily give. The very idea of retrenchment is hostile to everything that deserves the name of missionary. Satan says, "Stop giving"; Jesus says, "Go ye into all the world and preach the gospel."

In November of this year, the mission suffered a grievous loss in the death of the faithful, devoted colporter and preacher, Christian Nursu. In the room where the writer now sits, a little company of Christians gathered around the dying Christian. Nursu assured them that all was well, and although the monsoon storm raged without, all was peace and calm within. "The same truths," said Nursu, "that I have preached to others, are now my joy and support." And thus in the triumph of Christian faith his soul passed from earth to heaven.

The mission could ill afford to lose the service of so valuable a helper; but to witness such a triumphant death was worth all the sacrifices that had been made and labor expended to secure it. It was an inspiration to those who witnessed it. How many were saved by Nursu's life no one can tell, but by his death at least one man for whom he had earnestly labored was led to give himself to Christ.

Early in 1857 Mr. Douglass and family removed to Madras owing to the ill health of Mrs. Douglass. This was the year of the terrible sepoy mutiny, and although

Nellore was far remote from the scene of actual war, yet all India was more or less disturbed, at least by rumors of impending danger. Hence, acting on the advice of friends, Mr. Jewett and family also removed to Madras in August and remained till January, 1858, when both missionaries returned to Nellore. Thirteen were baptized that year, the largest number yet received in any one year.

In 1860, Mr. and Mrs. Jewett, their daughters Addie and Hattie, and Canakiah spent three months in Ongole, from January to April. It was at this time that Mr. Jewett negotiated for the house and land which became the mission bungalow and compound. He did not know where the money was to come from, nor who would occupy the house, but he believed that the prediction he had made in 1854, on the hilltop, would be fulfilled, and that God would send the money and the man too. So the house was bought, and Mr. Jewett, after asking the money from the Lord, wrote to a friend and classmate at home about the matter. When the letter was received, the friend had just been considering what to do with a sum he wished to invest in the Lord's work. He immediately sent it to Mr. Jewett, and it was just sufficient to purchase the house and land, and make some necessary repairs.

It was also during this stay at Ongole that Mr. Jewett baptized the first convert in Ongole. His name was Obulu, who became and remained a faithful preacher till his death, in 1880.

After thirteen years of earnest and faithful labor, in what many regarded as a fruitless and almost hopeless effort to establish a mission at Nellore, Mr. Jewett's health broke down in 1862, and he and his family were obliged to return home. Being obliged to relinquish his much-

loved work was a great grief. He said, "The trial of leaving home in the first place was less than nothing compared with that of leaving the mission field to return."

Mr. Douglass was thus left alone in charge of the mission. He continued preaching in the chapel and in the streets of Nellore and touring among the villages with great earnestness, and with some measure of success.

During the summer of 1863, Mr. Douglass' health broke down, and he with his family went to Coromandel, by the sea, where they remained several months. Soon after his return to Nellore, he baptized four converts, to whom he thus refers:

> As I stood in the water, and these trophies of a Saviour's love came down one after another into the water, my heart said, Amen; the heathen shall yet come in crowds. Many Brahmans were spectators. The scene will not be forgotten on earth, and I trust will not be disowned in heaven.

The baptizing of these converts closed Mr. Douglass' mission work, and he left for home in April, 1865.

VI

FAITH REWARDED

At the annual meeting of the Missionary Union held in Providence, in 1862, the question "Shall the Telugu mission be abandoned?" came up for the third and last time. A resolution recommending its abandonment was offered, and its passage urgently demanded. It would no doubt have passed, but for the influence of the corresponding secretary, Rev. Doctor Warren, who plead that the question might be deferred until the arrival of Mr. Jewett, who was then on his way home. This was reluctantly agreed to, and it was virtually the settlement of that oft-repeated question, for when Mr. Jewett arrived, he simply declined to entertain any proposition to abandon the mission. He had spent thirteen years among a people he loved, had already gathered some precious fruit, and had strong faith that "the Lord had much people" among the Telugus. He told the Executive Committee, in the most emphatic terms, of his determination never to give up the Telugu Mission. If the Union declined to aid him, he would go back alone, and live and if need be, die among the Telugus. Such courage, faith, and determination were not to be resisted; hence it was resolved to return him, if health was restored, and a new man with him.

Mr. Jewett, accompanied by Rev. John E. Clough and wife, sailed from Boston, November 30, 1864, reached Madras, March 26, and Nellore, April 22, 1865. Mrs. Jewett remained at home on account of her children, but joined her husband April 26, 1866.

After getting settled in their new home, Mr. and Mrs. Clough commenced the study of Telugu, and early began to make use of the few words they had learned, in speaking to the people about the great salvation. Their zeal and success in Nellore were an indication of their greater work and more abundant success in the field God was preparing for them at Ongole.

Soon after the missionaries arrived in Nellore, an earnest spirit seemed to pervade the mission. The missionaries began to predict large ingatherings in the near future. On the first Sunday in November, Mr. Clough baptized four converts, which greatly encouraged both the missionaries and the little church. One of these converts was a lad of much promise connected with the boarding-school. The others were women with families.

The missionaries sent home an urgent appeal for two more men. One of these was to be stationed at Allur, eighteen miles north of Nellore, and one at Ramapatnam, forty-five miles north of Nellore. Although Mr. Clough had been designated to Ongole, he expressed a readiness to go to either of these new stations. But subsequent events will show that God had arranged all that.

In March, 1866, Mr. and Mrs. Jewett, Mr. Clough, and Canakiah made a visit to Ongole, having in mind especially an interview with Periah, who wanted to see the missionaries and to be baptized. In relating his experience, Periah said:

> Four years ago, I went north to Ellore, and there heard for the first time the gospel from Mr. Alexander, of the Church Mission. After that I went to Palacole, and heard from Mr. Bowden, and saw the native Christians. After my return, the Lord enlightened my mind, and I began laboring for the conversion of my family. After eighteen months, my wife was converted, and several others were awakened.

REV. JOHN E. CLOUGH

This simple recitation of God's dealings with this man, belonging to a class almost too degraded to be despised, unable to read a word, and yet giving such a clear testimony, made a deep impression on the missionaries. The simplicity of his story, the sincerity of his faith, and the ardor of his love, all testified to the saving power of God's grace.

His wife, in the same spirit of simplicity, faith, and love, told the artless story of her conversion. "These," said Mr. Jewett, "were some of the happiest moments of my life. I was ready in a moment to baptize them." The little company proceeded to a tank about two miles away, and there as the sun was setting, the two happy converts were baptized. These were the first converts from the Madigas—the class from which the great mass of the Ongole Christians have come.

Two months later, Canakiah, Rungiah, and Rungashia, three Nellore native preachers, went on a preaching tour to the northwest, to a territory including Periah's village. They were greatly astonished to find Periah burning with zeal for the souls of his fellow men. It stirred them up greatly to find him far ahead of themselves in his desire to preach. He used to stir them up long before daybreak to go to villages at a distance. The weather was at its hottest, and Periah would carry a great pot of buttermilk on his head for the preachers to drink when thirsty. These labors were greatly blessed, and when the preachers returned to Nellore, they reported that probably two hundred people in the region around Tullakondapaud were believing in Christ. From that time on Mr. Clough became impatient till he was permitted to proceed to Ongole.

In concluding his annual report for 1866, Mr. Jewett expresses an earnest wish that the Board would keep in

mind the appeal for two men, one for Allur and one for Ramapatnam. This he said would by no means supply the demands of so vast a field, but it would give a line of stations from Nellore to Ongole, and would be a good beginning toward what eventually must be done.

The year 1867 was one of great blessings. Mr. Clough had removed to Ongole the previous year, and the first ingathering had taken place at Tullakondapaud. Referring to that event, Mr. Jewett wrote:

> I am glad Mr. Clough is in possession of ample means, and what is better still, that he has found a field ripe for the harvest. Are you not now glad that we tugged so hard to get a footing in Ongole? Has not God put honor on native agency?

A severe blow fell on the mission at this time in the death of Venkataswamy, a valuable helper in Nellore. He was bookkeeper, Sunday-school teacher, and preacher all in one, and his loss seemed almost irreparable. He was taken ill with cholera January 13, and died the same night. He was one of the brightest trophies of redeeming grace that had yet been won in the Telugu Mission.

This sad event, together with the withdrawal of laborers to the Ongole field, drove the little band at Nellore to make the most of what remained; and committing all to Him who is able to make possible the greatest results from the smallest means, they labored on in faith. A special effort was made to arouse the church to the importance of every member doing his best to make Christ known all around. The result was the accession of ten precious converts.

VII

BRANCHING OUT

Rev. A. V. Timpany and wife joined the mission at Nellore in May, 1868. Here they remained studying the language and assisting Mr. Jewett till February, 1870, when they removed to Ramapatnam. Rev. John McLaurin and wife arrived in Madras, February 11, 1870, and proceeded at once to Ramapatnam. Rev. E. Bullard also joined the mission that year, reaching Nellore in November. He was the first of our missionaries to come out via the Suez Canal. A fuller account of these brethren will be found in connection with the stations that formed the scene of their labors.

After Mrs. Jewett's departure to America in 1869 on account of the children, Doctor Jewett labored on alone till April, 1874, when he left Nellore to find a much needed rest at home.

Rev. D. Downie and wife were designated to the Telugu Mission, February 25, 1873, and arrived in Nellore, December 10 of that year. Mr. Downie relieved Doctor Jewett of his station, January 1, 1874, and of the mission treasury in March. It was no easy task for the young missionaries to take up the work of a veteran before they had been in the country two months. The policy of giving new missionaries at least the first year free from all responsibility, except that of studying the language, is a wise one which should be departed from only in very exceptional cases. To be thrust into the charge of a large station before a good start in the language has been made is wrong to the man, the mission, and the Society.

In October, 1874, a devastating flood, the greatest Nellore had ever known up to that time, visited the town, carrying ruin and desolation in its course. By the breaching of the Pennar River, which flows about half a mile north of the mission compound, the course of the river was changed, and for three days it rushed through the compound. The houses, built of mud, crumbled one after the other, leaving the sticks and straws floating around. As the huts in the neighboring hamlet were destroyed, many of the people, Christian and heathen, came to the missionaries for shelter, carrying all their earthly possessions on their heads. The men we admitted into the chapel, the women and children being cared for in the west end of the bungalow. For three days all waited the subsiding of the waters. The missionaries had no stores of supplies, and only one chicken on hand. The third day of the flood the only loaf of bread in town was brought to them by the kind-hearted baker, who, outwardly a heathen, had for years given evidence of being a Christian at heart. For a while after the flood, little could be done but remove debris and rebuild. In the compound, only the bungalow, chapel, and girls' schoolhouse remained standing, the last two in a damaged condition, necessitating speedy removal. These were dark days.

In response to an appeal for a new girls' school, the Woman's Board of Boston sent $2,300. With this and a Government grant of 3,000 rupees, the present schoolhouse and dormitories were erected in 1876. The opening services were attended by nearly all the European and Anglo-Indian people of Nellore, together with our own Telugu Christians. The building was pronounced by Government to be " a most suitable and substantial building."

With the enlarged and improved accommodations, the number of girls was greatly increased. Two years before it was with difficulty that even Christian parents could be induced to send their children to school; now many applications for admission had to be refused. There was also at this time a great demand for village schools; but suitable Christian teachers were hard to find, and there was no money to spend on village schools taught by non-Christian teachers. Where suitable teachers could be found schools were maintained.

When the writer first came to Nellore, Doctor Jewett called his attention to three young men of the Reddi, or farmer caste, living at Razupalem, one of the outstations of Nellore, who, he said, if not already Christians, he believed would some day come to Christ: and then he added, his eyes gleaming with delight at the thought, "When we get the Reddis, brother Downie, our mission will be made." Four years after the conversation, the youngest of the brothers was baptized. He is a strongly built man over six feet in height, and with a passion for knowledge not often seen. It was a struggle for him to throw off the shackles of caste, and leave his family. For three days, his people hung around trying to persuade him to return; "Just for one day to comfort his weeping family," so they said. But their intention was to burn with red-hot gold the tongue that had confessed Christ. Ramiah, that is the young man's name, took his place in school, sitting on the same bench with boys scarcely reaching his waist, and began his studies. In due time he passed from the station school to the seminary. When he graduated, the question where he should labor came up. The missionary had a firm conviction that Ramiah's field of labor should be his own village, and among his own people. Then ensued a struggle which neither the

missionary nor Ramiah was likely ever to forget. To live in the mission compound surrounded by Christian friends was one thing; but to go and live in his own village, and among his own people, who now regarded him as an outcaste or Pariah, was a very different thing. After a good deal of discussion, he finally consented to go. He was gone about ten days, but returned, and said he could not stand it. His friends abused him and entreated him: "Is it not," they said, "enough that you should disgrace us by leaving your caste, without coming here to remind us daily of our disgrace? Go, live where you like, but let us not be put to shame by your presence among us." It did seem like a hard case, and for a time the missionary was half inclined to yield; but he well knew that if he did, Ramiah's influence among the caste people would be forever gone. He prayed over it, and got Ramiah to pray over it; reasoned, counseled, and encouraged, and finally said: "Ramiah, you must go to Razupalem and live. You may save your people. God seems to me to call you there, and there you must go." Ramiah said he could not, and would not. Again he was urged to pray over it. Two days later he came with a smiling, but determined face, and said, "I'll go to Razupalem and live or die, as the case may be." He went, and when his people saw his determination to live among them and labor for their spiritual good, all opposition immediately disappeared, and so far from abusing him, they began treating him and his family with kindness.

For forty years the thatch-covered zayat built by Mr. Day had done good service as the "Lone Star" place of worship. But it had long ceased to be suitable or worthy of the mission. About the close of 1879, Mr. Clough, while on a visit to Nellore, said to the missionary, "If you build a chapel that will accommodate five hundred

people, I will give toward it a hundred rupees." This was precisely what the missionary wanted. A subscription book was opened, headed by a liberal subscription from J. Grose, Esq., collector of the district. A number of the missionaries followed with one hundred rupees each, and with contributions from the Telugu Christians, enough was raised to lay the foundations.

On December 29, 1879, the corner-stone was laid with appropriate ceremonies. The stone had been dug from the ruins of a Hindu temple, and in the receptacle, which once contained the emblems of idolatry, were placed a copy of the Telugu Bible, the *Telugu Baptist,* and copies of our American denominational papers. Doctor Jewett, Messrs. Clough, Williams, and others were present. The ceremony of laying the stone was performed by J. Grose, Esq., collector of the district. Here the work stopped for want of funds for nearly a year, when enough was in hand to raise the walls. Again the work had to stop. The time was approaching when the missionary would have to go home, but he could not bear the thought of leaving the chapel in its unfinished state. Some advised him to borrow the money, and trust to getting it at home, but that he did not like to do. The matter was laid before the Lord, and in due time an apropriation of $1,500 came from the Executive Committee, and thus the chapel was completed, and dedicated the Sunday before the missionary left Nellore. The cost of the chapel was 9,468 rupees.

One of the most noteworthy events of this period was the visit of Rev. S. F. Smith, D. D., and wife. The profound interest Doctor Smith had taken in the Mission almost from its origin made this visit one of peculiar interest and pleasure. Doctor Smith published his experiences in the Telugu Mission in his "Rambles in Mission Fields."

Rev. J. F. Burditt was transferred from Ongole to Nellore in April, 1882, to relieve Mr. Downie who, with his family, sailed from Madras on the sixteenth of the same month for the United States. Mr. Burditt carried on the work till Mr. Downie's return, October 13, 1884, when he removed to Udayagiri.

While at home, Mr. Downie received from Mr. William Bucknell, of Philadelphia, $3,500 for the erection of a girls' seminary in Nellore. This building was completed in 1886. The school had a threefold object: (1) A Bible school for the training of Bible-women; (2) a normal school for the training of teachers; (3) an industrial school for instruction in useful occupations. The school had no appropriations from the Society. The students earned their own board and clothes. The aim was not only to make the school entirely self-supporting, but also to aid in supporting the other station schools.

Miss Jennie E. Wayte arrived in Nellore, October 13, 1884, in company with Mr. and Mrs. Downie. She was designated to Bible and zenana work in Nellore, and was given charge of the girls' and boys' schools.

Rev. J. Heinrichs arrived in Madras November 1, 1889, designated to Vinukonda. But in anticipation of Mrs. Downie's return home, the Executive Committee authorized Mr. and Mrs. Heinrichs to proceed to Nellore, and there spend the first year in study of Telugu. This gave Mr. Heinrichs opportunity to acquire the language, and at the same time render valuable assistance in the work at Nellore.

Doctor Ashmore, then Home Secretary of the Missionary Union, paid a visit to the mission in the early part of 1890. He arrived first in Madras and then proceeded to Secunderabad, thence through Guntur to Bapatla and Ongole. Here a special meeting of the missionaries was

DAVID DOWNIE
Nellore

called to meet him. From January ninth to fourteenth a delightful time was spent in consultation respecting the needs of the mission, and in prayer and conference.

From Ongole our visitor went to Ramapatnam, visited the seminary, addressed the students, and then came to Nellore. He addressed both the English and Telugu Sunday schools, and preached to the Telugu church in the morning and the English church in the evening. Both congregations were large, and listened with rapt attention. The native Christians tendered Doctor Ashmore a reception at the bungalow. In their address of welcome they had but one request—two more missionaries for Nellore.

1890 was a memorable year for Nellore on several accounts. In the first place it was her jubilee. It was just fifty years since Mr. Day decided that Nellore was the place for the Telugu Mission. The event seemed to call for special recognition. Several of the missionaries came from other stations and took part in the services. Rev. N. Canakiah delivered a deeply interesting historical discourse, full of reminiscences from his own experience, which dates back to Mr. Day's time.

Following the jubilee services, Rev. A. Subbiah was ordained and married. Doctor Boggs preached the ordination sermon, and Mr. Burditt gave the hand of fellowship. This was followed by the marriage, at which the Nellore missionary officiated. It was a time of great rejoicing.

For some years Mrs. Downie had been suffering from a very serious illness, demanding a visit to America for an operation. Owing to the great pressure of work, both in the station and on the field, the visit was postponed till a further delay was considered dangerous. So taking her little girl, Alice, she went home, leaving her husband

to carry on the work alone. The Bucknell Industrial School was her special care at that time, and was in a very flourishing condition. She left it in charge of Miss Wayte, with Miss Walter as her assistant. Miss Wayte was in charge of the girls' boarding-school, but took over the industrial school as well.

Another event in this year calling for special mention was the visit of Doctor Mabie, then Home Secretary of the Society. Arrangements had been made for a conference at Ongole, but an urgent cable from Boston calling him home compelled a change of plans. A meeting was called to meet Doctor Mabie at Nellore. This was held on the third and fourth of February. Some twenty of the missionaries attended. Doctor Clough presided, and Doctor Mabie delivered an earnest address. He called on the conference to state what they considered the most urgent needs of the mission. All agreed that the most urgent need was reenforcements. Doctor Mabie stated that in his opinion this need could be best met by Doctor Clough going home to represent the need to the churches. This was agreed to by the conference. Doctor Clough consented to go provided Mr. and Mrs. Heinrichs were transferred to Ongole till he should return.

While Doctor Mabie was yet speaking a second cable came, saying, "Mabie finish Telugu Mission." This changed his plans, and after finishing Nellore he proceeded to Ramapatnam, Ongole, and Cumbum. These were happy days for Nellore. Doctor Mabie left a warm place in the hearts of the missionaries and native Christians.

In October of that year, Miss Ida Faye, M. D., and Miss Beatrice Slade, trained nurse, joined the mission at Nellore to begin medical work for women and children. After getting a good start in the language, Doctor Faye

opened a small dispensary in a building opposite the mission compound. Here she did excellent work and also did some touring among the villages, ministering to the spiritual as well as the physical ills of the people. Many years later the Nellore missionary, touring over that same ground, found that the women remembered the good doctor and seemed grateful for her ministrations.

In the spring of 1892 Doctor Downie went home on furlough, partly to renew his acquaintance with his family, some of whom he had not seen for more than eight years, and partly to get braced up physically, mentally, and spiritually. Only those who have lived in a country like India can realize what a drain it makes on the spiritual as well as the mental and physical strength. It is a constant paying out of one's whole being. Rev. Doctor Williams, having just returned from furlough, took charge of Nellore till the Downies returned.

Soon after reaching home, Doctor Downie was appointed an assistant to the District Secretary of the Southern District, with headquarters at Philadelphia. Beginning with the anniversaries of that year, he continued in that work almost up to the very day of sailing for India. He traveled over twenty thousand miles, chiefly in Pennsylvania and West Virginia.

In the fall of that year Miss Mary Faye joined the mission at Nellore, and began the study of Telugu. She took over the industrial work from Miss Wayte when the latter went on furlough in the spring of 1893.

Miss Wayte's departure left a large place to be filled in Nellore. She was never very robust in body, but she had a beautiful spirit and was a most earnest and devoted worker. Fortunately there were three ladies in Nellore at that time who divided the work among them. Doctor Faye took up the Bible and zenana work, in addi-

tion to her medical work; Miss Faye, the industrial work, and Miss Slade, the school work. Miss Slade did not, however, remain long in Nellore, for Mr. Brock succeeded in persuading her that she could do a better work in Kanigiri as his wife and chief helper. In her report of the work that year, Mrs. Brock paid a high tribute to Miss Wayte. She said: "We cannot begin to tell the comfort Miss Wayte has been to us during these first months in India. Only the Master knows what a blessing she has been to us." Those of us who knew Miss Wayte more intimately endorse all that and could say much more in her praise.

The Downies returned to Nellore in the fall of 1893, bringing with them their three daughters in the hope that by coming into close contact with the work, they would be led to consecrate their lives to mission service. This hope was fully realized, as all three eventually became missionaries.

Up to 1894 the Nellore field was much too large for any one man to care for, even if free to devote his whole time to it. Hence a division was made setting off Kavali, Allur, and Atmakur as separate fields. Either one of these was regarded as quite enough for any one man to care for, even with a competent corps of assistants.

The station schools continued to prosper. They were at that time under the joint supervision of Mrs. Downie and her daughter Annie. There were 93 pupils in the girls' school who earned a grant of 489 rupees. Miss Issie Walter was the efficient matron of the girls' school, and her sister Etta that of the industrial school.

In July Rev. F. H. Levering and Dr. Ida Faye were married, and fortunately were permitted to remain in Nellore for some years, thus enabling Doctor Levering to continue her splendid medical work and to see the

fine hospital for women and children completed and opened.

In view of Doctor Levering's anticipated removal from Nellore, Doctor Gould was sent out to take her place, but soon returned home.

Miss Katharine Darmstadt, who joined the mission at Nellore at this time was given charge of the girls' schools. The Leverings were definitely designated to Nellore, partly that Doctor Levering might continue her medical work and partly to relieve Doctor Downie of the field-work.

The new hospital was opened on February 10, 1897. This was an occasion of unusual interest as it was the first institution of the kind in our mission. The service was held in a large tent opposite the hospital. The Woman's American Baptist Foreign Mission Society had three objects in view in establishing the hospital: (1) The medical treatment of women and children; (2) the training of native nurses and midwives; (3) to provide medical and religious instruction for zenana women who could not get it in any other way.

Sir William Myer, Collector of the Nellore District, being introduced, said:

> And now, ladies and gentlemen, I must remind you of the great benefits the American Baptist Mission and its local agents, Doctor and Mrs. Downie and the band of devoted men and women they have gathered around them, have conferred on this District. When we see these men and women coming thousands of miles from their homes to labor among an alien people, some of them settling down in remote towns and villages where they can rarely see a member of their own race, devoting themselves to the instruction of the poor, to the alleviating of a class almost outside the pale of civilization, and establishing such hospitals as this, I think we may safely say that these American missionaries are doing a noble service for their fellow men.

At the close of Mr. Myer's address, Mrs. James Grose, wife of the former collector of Nellore and a warm friend of the Nellore missionaries, formally opened the hospital and handed the key to Doctor Levering, assured that patients would be well cared for under her loving treatment.

About this time Sir Arthur Havelock, then Governor of Madras Presidency, paid a visit to Nellore and made a formal call on the missionaries. His Excellency and suite first called at the mission compound, where they were received at the bungalow by Doctor Downie, who introduced them to the other missionaries, and then read an address to His Excellency. His Excellency replied in a very gracious manner, expressing his pleasure and gratification at the reception accorded him, and especially for the expressions in the address of loyalty to her Majesty, Queen Victoria.

At the hospital the party was received by Doctor Levering and Miss Faye and conducted through the wards. Both Sir Arthur and Doctor Browning, the Government Surgeon, expressed themselves as highly pleased with the arrangement and management of the hospital. They also expressed their surprise at the very small amount that had been expended on the buildings, and assured us that Government would have had to pay double the amount for the same work. The buildings were erected by the Nellore missionary, assisted by his efficient helper, Rev. N. Canakiah.

This year Nellore was reenforced by the arrival of Miss Frances Tencate and Miss L. V. Wagner, the former to be associated with Miss Darmstadt in the management of the girls' school and the latter to superintend the training-school for nurses.

In 1899 and 1900 a number of important changes oc-

curred in the personnel of the Nellore Station. Mr. and Doctor Levering and Miss Annie Downie went home on furlough. Doctor Coates came to take Doctor Levering's place. Mr. George Stone, after three years in Spurgeon's College, returned to Nellore as assistant to the missionary. In the spring of 1900 Doctor Downie and family went home on furlough. Doctor and Mrs. Ferguson were transferred from Ramapatnam to take up the work. This included the Nellore station and field, the mission treasury, and the oversight of Allur, Atmakur, and Kundukur, the missionaries of these stations having gone home on account of ill health. This was rather a heavy burden to put on one man; but it could not have fallen on a man better able to carry it.

The Downies returned from furlough in 1901, accompanied by their two daughters, Annie and Alice, the former under appointment of the Woman's Board. But the work to which she had consecrated her life and upon which she had just entered was suddenly cut short. Soon after arriving in Nellore, she contracted typhoid fever, and after twelve days of suffering she was called to the higher service.

When Miss Minnie Downie heard of the death of her sister, she immediately left the training-school for nurses and came out to take her sister's place. Miss K. Gerow also joined the mission at that time to take the place of Miss Wagner at the hospital, she having been transferred to Hanumakonda. A little later Miss Celia Robertson came, but soon after was transferred to Bassein, Burma.

For several years an English service had been held in the Telugu chapel, but as most of the English-speaking people of Nellore lived in the town, it was too far for them to come. Feeling the importance of this branch of the work, the missionaries had prayed earnestly for

years that a place might be found in town suitable for the purpose. These prayers were answered in a remarkable way. When at home on furlough Doctor Downie happened to mention this need to his friend, Mr. Frank R. Chambers. Some months later Mr. Chambers told him the following story:

> Once in my life I went out of my usual business and invested a small amount in the business of a friend. Lately my friend died and I sold my interest in the concern. I am taking out my original investment and give the profits to you for your gospel hall as a memorial to my son.

That is how we came by "Chambers Hall." English services are held in the hall every Sunday evening, an English Sunday school in the morning and a prayer-meeting every Wednesday evening. Attached to the hall is a library and reading-room and book and tract depot. The hall was erected in 1902, and the work was supported by Mr. Chambers.

Rev. S. W. Stenger joined the mission at Nellore in the fall of 1902. His father was a classmate of the Nellore missionary, and wrote to him to say that his son was coming out to our mission; and as he was coming out single, he asked that he would be a father to his son. But the young man took the matter into his own hands, and persuaded Miss Minnie Downie to become his wife. They were married on December 10, 1903.

Two events make 1904 a record year for Nellore. The first was the taking over of the Free Church high school. For several years it had been in charge of an Indian Christian head master, there being no missionary available. This was not satisfactory to the mission. Either they must have two missionaries, one for the school and one for evangelistic work, or they must hand the school

MAIN BUILDING OF THE NELLORE HOSPITAL

over to some other mission. The school had been in existence since 1840, the year Mr. Day removed to Nellore, so that some of the older missionaries were reluctant to give it up. But a majority favored it, and it was offered to us. Had we refused it, it is quite certain that some other mission would have come to Nellore. For the school buildings we paid 10,000 rupees, which was regarded as merely a nominal price. Doctor Downie took the management of the school till a principal could be sent out from America.

The sixty-third anniversary of the school, and the last under the Free Church Mission, took place on September 29, 1904. Rev. John Stuart, secretary of the Mission, presided. There was a large gathering of American missionaries and their friends. Doctor Ferguson delivered an address on "The Force that Wins." The Chairman then handed over the keys of the institution to Doctor Downie with a brief address expressing the hope that the school would continue to prosper under the new management.

The second event of importance was the opening of the girls' high school. The rapid growth of education for boys demanded that similar privileges should be provided for girls, hence the Conference strongly urged that a high school be established for girls. Nellore was selected as the most suitable place. The school was opened by Miss Frances Tencate. The staff consisted of Miss Tencate, Miss Robertson, Mr. Swamidoss, and Mr. Vencatarangam. The year closed with thirteen pupils. Twelve entered as Christians and the other was converted and baptized during the year.

The revival of 1906 is an important event in the history of Nellore. One evening at Chambers Hall it was agreed that the Telugu church should be asked to pray

every evening till a blessing came. This continued for ten days. Then one evening in the church while some one was praying, suddenly the Spirit came down with great power. All over the house there was a rumbling noise like distant thunder and a simultaneous agonizing cry went up from the whole congregation. Some were sobbing, some crying out, and all confessing their sins and beseeching God for mercy, and this continued far into the night. In several cases girls went into trances and, though speaking to some unseen one, were unconscious of anything around them. At a subsequent meeting when the writer was present and saw the same thing, he thought it was simply hysteria and ordered the girls to be sent to bed. But Miss Darmstadt begged him to wait a bit, and he was glad he did, for he came to see that it was really the work of God's Spirit. This went on for some three weeks. The writer was in the great revival of 1858 and many revivals since; but he never saw anything like this in Nellore. There were no human leaders in these meetings. The Spirit of God led. One evening the missionary, thinking that the girls needed rest to fit them for the work of the next day, tried to close the meeting. He said: "It is late and you need rest; we will sing the doxology, and pronounce the benediction." The doxology was sung, and the benediction was pronounced. A dead silence followed, but no one moved. Then a girl got up and said, "Let us pray." This was about ten o'clock. The meeting continued till after midnight. On another night Doctor Boggs tried to close the meeting and with the same result. There were many "infallible proofs" of the genuineness of the work. Miss Darmstadt testified that the Christian girls of the school were raised to a higher level of Christian life. It was easier to manage the school. Quarrels were settled, restitutions were made

of things stolen and wrongs done. Little possessions of great value to the owners were freely surrendered as free-will offerings to the Lord.

In Kovur, a village just outside of Nellore, there was a little girl who was dumb from her birth, who had never been known to speak a word. She began attending the meetings, but was repelled as being unable to get any good from the meetings. But she persisted, and one night, in the attitude of prayer, she cried out *O Davuda,* which means "O God." She was converted, and from that day on began to speak. She was then accepted as a pupil in the Nellore school and learned to speak, sing, and pray.

In 1908 the Downies went home on furlough, leaving Mr. and Mrs. A. H. Curtis in charge of Nellore. When in New York, Doctor Downie received a note from Miss Coles inviting him to call and see her. When he came she told him that ever since he was at her father's house in Scotch Plains in 1883 and preached at their church, she had thought much of him and Nellore, and now she wanted to do something for Nellore and asked him what he needed. He told her that the greatest need was a more suitable building for the boys' high school. She asked what it would cost, and he told her it would cost $10,000. Before the interview ended, Doctor and Miss Coles had pledged the entire $10,000 for the building as a memorial to their father and uncle, to be called "The Coles-Ackerman Memorial," and this is the name the school now bears.

The Downies returned in the fall of 1909 and relieved Mr. and Mrs. Curtis. The new building was erected at once. There was but one suitable place in the compound. When the foundations were being dug, the workmen came across three deep, wide wells right in line with

the rear wall of the building. These had to be emptied out and filled with sand and concrete.

The corner-stone of the new building was laid by Doctor Barbour on February 6, 1911. That was the seventy-fifth anniversary of Mr. Day's arrival in Calcutta, and hence the diamond jubilee of the Mission. For that reason the annual conference had been postponed so as to coincide with it and at the same time with Doctor Barbour's visit. A large company was present, consisting of our own missionaries and representatives from Burma and Assam, with Doctor Barbour and Doctor Anthony from America, and a large number of the alumni and many of the educated citizens of Nellore.

During that same furlough, Doctor Downie found a man in California who, he thought, would be admirably suited for the principalship of the school. It was Rev. L. C. Smith, who was finally appointed and arrived in Nellore November 27, 1911, and immediately took charge of the school. He has proved to be admirably fitted for the position. Besides being an excellent manager and teacher, he holds very decided views on making schools the means of progressive evangelistic work. Some thought that this might decrease the attendance of non-Christian boys, but the attendance has gradually increased since Mr. Smith took charge. The improved equipment may have contributed somewhat to this result.

Before the new school building was completed, Doctor Coles intimated his willingness to erect a hostel for the use of the boys coming from the surrounding villages. Mr. Smith by that time was in charge of the school, so it fell to him to put up the hostel. It is a beautiful, commodious structure, well suited for the purpose, and was given by Doctor Coles as a memorial to his uncle. It is called the "George Ackerman Memorial" hostel.

HOSPITAL BUNGALOW, NELLORE

The building was formally opened by His Excellency, Lord Pentland. In his address on that occasion he paid a warm tribute to Doctor Coles, commended the work of the mission, and congratulated Doctor Downie, Mr. Smith, and the mission on the completion of such a fine set of buildings. He also expressed the wish that Doctor Coles might come out to Nellore and see for himself what his liberal contributions were doing for the people of India—a wish in which the missionary most heartily joined.

In 1910 the mission was reenforced by the coming of Doctor and Mrs. Stenger and Miss Moran. Doctor Stenger was designated to Nellore for the study of the language, but was subsequently appointed to take over the field-work from Doctor Downie. This was a very happy arrangement, but it did not last long, for soon after Doctor Stenger was transferred to Hanumakonda to relieve Doctor Timpany who was about to proceed on furlough.

In this year Miss Tencate returned from furlough, and Miss Moran came out to be associated with her in the management of a Bible training-school for women. But the sudden departure of Miss Darmstadt compelled Miss Tencate to resume the care of the girls' boarding-school, so that Miss Moran had to open and carry on the Bible training-school alone. She did splendid work in Nellore till 1915, when the school was removed to Vinukonda.

In 1911 Miss Ella Draper came out to take charge of the girls' high school. By this time the number of students had increased to sixty-five. These girls were from twelve different stations of our own mission and several from stations of other missions. There were seven teachers besides the principal. Among these was Miss Florence

Carman, a college gradute, who came out on a three-years' contract. When her contract was up Miss Draper's furlough was due, so Miss Carman gladly consented to remain and act as principal of the school till Miss Draper returned. This is one of the happy features of the three-year contract scheme. Three years in actual contact with the work is apt to create a desire for more.

In 1914 Doctor Downie's health became seriously impaired so that he felt obliged to resign his office of mission treasurer, a position he had held for more than forty years. He was succeeded by Doctor Ferguson. At the annual conference of that year the following resolution was passed by a standing vote:

Resolved that in view of Doctor Downie's retirement from the office of Mission Treasurer, after a service of more than forty years, this conference records its appreciation of the long, faithful, and efficient service rendered, and in congratulating Doctor Downie on the completion of this part of his work in the mission, the Conference would assure him of its love and interest and express the hope that he may long be spared to continue in whatever phase of work Providence may direct.

During most of the time that Doctor Downie was mission treasurer, he was ably assisted by Mr. A. C. Veeraswamy. He was one of a family the Downies rescued and adopted in the great famine of 1876-1878. He early showed a genius for penmanship and bookkeeping, and in course of time became the efficient assistant of the mission treasurer. His penmanship was beautiful, and he was so accurate in figures that for more than thirty years he prepared the annual report, and during all that time he made but one mistake, a slight error in repeating a charge of twelve rupees.

From the origin of the mission the treasury had been

at Nellore. But Doctor Ferguson having been appointed treasurer, it was now removed to Madras.

Nellore had a number of important experiences in 1915. One was the transfer of Doctor Stenger to Hanumakonda to relieve Doctor Timpany, who was going on furlough. This was a decided loss to Nellore, for Doctor Stenger was getting into a fine medico-evangelistic work. It has often been said with truth that a medical missionary can do no better work than touring about the villages ministering to the bodies as well as the souls of the people. We hope the day may come when each of our hospitals will have a touring doctor.

On the first of December Doctor Downie handed over charge of the Nellore station and field to Rev. Charles Rutherford. Ten days later occurred the forty-second anniversary of their arrival in Nellore. That would have been a fitting time for their farewell, but the approaching conference and other circumstances demanded that they should remain another month. The farewell took place on the tenth of January. Mr. Rutherford, in his report of 1916, says:

> The first important event of the year was the farewell of Doctor and Mrs. Downie, on the eve of their departure for their home in Coonoor, where they continue to serve with pen and prayer after forty-two years of service on the plains.

Rev. A. P. Veeraswamy, on behalf of the Christians of the Nellore field, read the farewell address and presented Mrs. Downie with a silver-handled umbrella and Doctor Downie with an engraved watch-charm.

Doctor and Mrs. Stenger's reports of the evangelistic work on the field in 1915 were very encouraging. They spent January and February in touring, and everywhere were warmly received. Mrs. Stenger took charge of the

Bible-women's work from Miss Moran, and with the Bible-women joined Doctor Stenger and his band, and toured over a good part of the field and had very encouraging success in preaching and healing the sick. The boys' high school, the girls' boarding-school, the girls' high school, and the normal training-school all had a very prosperous year.

The woman's medical work also was prosperous. Doctor Degenring returned from furlough, and we hoped that the time had come when we could have two doctors in the hospital; but Doctor Benjamin, owing to the serious illness of her father, had to go home, thus leaving but one doctor to bear the burden of the large and growing medical work.

In Mr. Rutherford's report of 1917 a number of changes in the staff are noted. Mr. and Mrs. Smith and Miss Draper went on furlough, and Rev. F. P. Manley, Mrs. Manley, and Miss Mabel Rix joined the mission at Nellore. Mr. Manley relieved Mr. Smith in the high school for boys, and Miss Rix was added to the staff of the girls' high school. The report shows that encouraging progress had been made in all the various departments of the work, especially in the educational and medical work. Special mention is made of a gift from Mr. Lakshamanarsu Reddy to the woman's hospital, of four and a half acres of land adjoining the hospital, 6,000 rupees for a choultry (rest-house), and 100 rupees a year for blankets for the hospital. Mr. Reddy was a Hindu, but for years a warm friend of the Nellore missionaries.

One of the delightful events of the year was the visit of Doctor and Mrs. Strong, of Rochester, N. Y. The Rochester men of the mission, of whom there were quite a number, were especially proud to welcome their old

Directly opposite the Nellore Church was a vacant lot which was liable to be occupied by bazaar-shops and cart-stands. To prevent this Doctor Downie acquired it and turned it into a beautiful park. He gave it the name of Mulford Park in honor of Spencer K. Mulford, of Philadelphia.

and honored president. But Doctor Strong's genial presence and his inspiring addresses were a delight to all.

Never in the history of the mission have so many changes occurred in the Nellore missionary staff as took place in 1918. Mr. Rutherford was transferred to Hanumakonda, leaving Mr. Manley in charge of the station as well as the high school and also of the Allur field. Both Doctor Benjamin and Doctor Degenring were taken ill and had to leave for a time. Miss Magilton went on furlough, Miss Rix was married to Mr. Long of Midnapore, and Mr. Manley had to go to the hills on account of his health.

The principal events of 1919 were the return of Mr. and Mrs. Smith from furlough and the arrival of Miss Ethel Ross and Miss Olive Jones, both for school work. While at home Mr. Smith took special studies at Berkeley College. He also secured an agricultural expert, Mr. Fred C. Christensen, to be associated with him in that department of the school.

Miss Draper returned from furlough and took over the principalship of the girls' high school from Miss Carman, who soon after went home, her contract having been more than completed.

Near the close of the year Lord Wellington paid a visit to Nellore. Over five inches of rain fell during the day he was there. Nevertheless he visited the various branches of the work, and expressed himself as highly gratified with all he had seen. He also took a number of photographs and sent copies to the missionaries.

The Bible training-school, the first and only one in the mission, was founded in Nellore in 1913. It was removed to Vinukonda for a short time, but was returned to Nellore, which was decided to be the most suitable place. A new building was erected for it in 1922 at a

cost of 30,000 rupees, the gift of the Gurley family of New York. This includes dormitories for the students.

A building for dormitories and additional classrooms for the girls' boarding-school has been provided for by Doctor Coles as a memorial to his sister, Miss Emilie Coles.

VIII

ONGOLE

Ongole is situated on the Great Northern Trunk Road, 182 miles north of Madras, and ten miles from the Bay of Bengal. It is the headquarters of the sub-collector of Guntur District. Its population in 1911 was 9,200.

Rev. John Everett Clough and Ongole are names that can never be dissociated: the one naturally suggests the other. As we trace the history of the mission at Ongole we shall find unmistakable evidence of God's wonder-working power in the great work that has been accomplished. We have seen how God had already begun to bless a feeble native agency in the awakening and conversion of souls on that great field before the missionary arrived there, and we shall see how he continued it when the work passed into new and inexperienced hands. And yet, while we recognize the work as God's work, we cannot fail to see that he raised up and especially fitted Mr. Clough as the agent through whom he was to accomplish it. If we were called upon to name Mr. Clough's special qualifications for the particular work to which he was called, we should say that they were these: A capacity to command the suitation and to marshal its resources; a sound constitution and an indomitable spirit; a strong love for Christ and the souls of men; a successful term of pioneer service in the Western States, and a strong faith both in God and in himself as God's appointed agent for the accomplishment of a great work.

We have already noted Mr. and Mrs. Clough's arrival in Nellore in 1865, and the enthusiastic manner in which

they entered upon their work. It was evident from the very beginning that they had come to India for a purpose, and they burned to have it accomplished. That purpose was to preach Christ to the Telugus. Hence it was that before Mr. Clough could speak half a dozen sentences in Telugu correctly, he began talking to the people in the streets and bazaars of Nellore.

On the evening of September 12, 1866, Mr. and Mrs. Clough and their little boy Allen left Nellore for Ongole. After a somewhat tiresome journey, the party reached Ongole on the morning of the seventeenth.

One of the first things a missionary wants in a new station, after a place to cover his own head, is a chapel. Mr. Clough had scarcely settled in Ongole before he set to work to get a building that should be chapel and schoolhouse combined. The estimated cost of such a building as he proposed to erect was 1,500 rupees, but the actual cost was 2,340 rupees, of which the sum of 2,090 rupees was raised by subscriptions in India, and the balance was charged to mission funds.

But Mr. Clough did not wait for the completion of his chapel before he began preaching and gathering in converts. He immediately arranged the forces at his command, and set them to work. From Nellore he brought three able assistants. Two were preachers, and one was a colporter. They preached in the streets of Ongole and surrounding villages, and sold tracts and portions of the Bible. Mrs. Clough opened a school, and soon had ten pupils, while Mr. Clough supervised the whole, and usually spent the evenings in preaching in and about Ongole.

Tullakondapaud is a village which deserves especial mention as the place where occurred the first revival, or spiritual ingathering, on the Ongole field. It is also the village of Periah, the first convert from the Madigas, the

class from which nearly all the Ongole Christians have come, who was baptized by Mr. Jewett, when he was at Ongole in 1866. Tullakondapaud is about forty miles west of Ongole. Ever since Periah's conversion and baptism, the preachers and colporters had been making occasional visits to this village, spending several days at a time in company with Periah, preaching and praying and talking with the people. Periah had also made several visits to Ongole to see the missionary, taking with him all who were anxious to know about the new religion. From these visits, as well as from the reports brought by the preachers, it was evident that a spirit of inquiry prevailed in that region. As soon, therefore, as the week of prayer was closed, Mr. Clough determined to make a visit to Tullakondapaud and the regions beyond. He intended to spend several weeks on his tour, but a little experience soon taught him that he was not prepared for it. The roads were rough, and he traveled in a bullock-cart by night, halting by day to rest the bullocks. He made slow progress, of course, but it gave him an opportunity to preach in such villages as were near enough to the road to be reached on foot.

At Tullakondapaud, he pitched his tent in a tamarind grove, and sent word to all the surrounding villages that he had come to visit them, and asked them to come to the tent and see him. The following day, some thirty or forty people arrived, bringing with them a supply of food to last several days, and also a change of clothing to put on after they were baptized; they said they had come to learn more about Jesus, but that they believed already, and wanted to be baptized.

For five days the meetings were held. At the end of the fifth day, January 20, twenty-eight converts were baptized on profession of their faith in Christ. Moved

by some such impulse as moved Peter to say on the Mount of Transfiguration, "Let us make here three tabernacles," Mr. Clough expressed the wish that he might spend at least six months of the year in tents, moving about the country preaching Christ. But to do that he must be better equipped; and besides Ongole as the center of operations had claims which could not be neglected. This latter consideration led Mr. Clough to renew the appeal for two more men, and he predicted that the time was near when the Telugus would come to Christ by thousands.

This precious work of grace, while it was an inspiration to the missionaries, and doubtless caused joy in heaven, had a very different effect upon the surrounding heathen. Satan does not willingly relinquish his hold on men. No sooner had these converts abandoned his service and entered the service of the Lord, than the devil put it into the hearts of his emissaries to persecute the poor Christians. Water from the public wells was denied them, and false charges of crime were trumped up against them, and they were thrust into prison. But the Lord delivered them, and the false accusers were publicly reprimanded and cautioned to let the Christians alone. This deliverance and the addition of other converts from the same region rejoiced the missionaries greatly.

It has been a wonder to many why it is that the Christians have come almost exclusively from the lower classes. It need not have been so. Had the missionaries been disposed to pander to the caste prejudices of the Hindus and exclude the poor outcastes, or at all events give them a separate and lower place in the church, many caste people would no doubt have professed Christianity. What a struggle it cost to take and maintain this position may be illustrated by the following incident, which took

place at Ongole. In January, 1867, a number of caste people came to Ongole, and professed faith in Christianity and asked to be baptized. But they had heard of the Madigas, who had been baptized at Tullakondapaud, and objected to being in the same church with them. The missionary said they were forty miles away, and could not harm them. For a while this seemed to pacify them. But in April, twelve more converts came from Tullakondapaud to be baptized. Here was a dilemma. Could these converts be rejected to please a heathen prejudice? The missionaries sought counsel of God. Without design on his part, Mr. Clough turned to 1 Corinthians 1 : 26-29: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things which are: that no flesh should glory in his presence." In a separate room, at the same time, Mrs. Clough read this same passage, yet with no knowledge of what her husband was doing. Coming from their closets each related what had transpired. They had no longer any doubt as to God's will. The converts were baptized, much to the disgust of the caste people, who said, "If these are received, we cannot enter your church."

This event, though apparently unpropitious, was probably one of the most fortunate circumstances in the history of the mission. Had the missionaries yielded and admitted the caste people in preference to the low outcastes, the doors of the church would have been effectually closed and barred against all non-caste converts; the mis-

sion would have become a caste mission—a semichristian mission, more like the Brahmo-Somaj than a Christian church. It would have taken a higher social standing: more of the well-to-do classes would have joined it, and it would have exerted a wider influence among the educated and wealthy. But on the other hand, instead of twenty-nine stations, there would have been perhaps three or four; instead of 75,000 members, a few hundred would probably be all that could be numbered.

But infinitely more important than the question of numbers, rank, or wealth is that of character. It is by no means either said or implied that a Christian from the outcastes is better than one from the caste people. A few of the low-caste converts with even a limited education have shown powers of mind equal if not superior to the average Brahman; but this is by no means common. It will take many generations of Christian training and education before the Christians from the Pariah class can be raised to the intellectual level of the Brahman, and other caste people. If, therefore, the caste people were really and truly converted there can be no doubt that it would hasten the day when the church will be able to stand alone. Indeed, it is the faith of many that till that day comes, that is, till the caste people are reached and brought in, the church will not attain an independent standing in India. But it is infinitely better that the coming in of the caste people should be delayed than that they should bring into the church a religious caste. Hence the wisdom of God in calling the poor outcastes first. When the caste people come, as come they must, it will only be when their caste has been thoroughly broken and abandoned. This will be the strongest possible evidence of the genuineness of their conversion.

By the close of 1867, the Ongole Church had increased

OPENING OF THE HOME FOR THE BLIND, NELLORE

from eight members at its organization to seventy-five; the new chapel was completed and paid for, almost wholly from funds collected in the country. The gospel had been preached to the people of over eight hundred villages, and over seventy thousand pages of tracts and Scripture portions had been distributed. Besides these labors of the missionary and his assistants, Mrs. Clough had conducted a school in Ongole, and frequently went out with the wives of the preachers to labor among the village women. Thus the good seed of the kingdom was sown broadcast, and even while sowing the seed, the Lord of the harvest graciously permitted the sowers to gather in many sheaves of precious grain. But what appeared to be a shower of divine grace, was simply a few drops before a more copious rain.

In his report of 1867, Mr Clough referred to an Anglo-vernacular school he had started, from which he had hoped for good results. But soon after, he changed his mind and wrote to the Board that he had closed the school, dismissed his English teacher, and determined, by God's help, to be "a missionary of one idea," and devote all his energies to raising up a class of Telugu helpers to preach Christ to the Telugus in their own tongue. The Corresponding Secretary strongly commended this course, and, quoting Mr. Clough's words, said, "They are very suggestive, and may well be pondered by all."

Perhaps no one pondered these words more than Mr. Clough himself, and with the result that he ceased to be the "missionary of one idea" that he thought he was. As far back as 1875 he started the movement which resulted in the present high school, which is precisely what he discarded in 1867. Circumstances alter cases, and the missionary who can recognize the changed condition of the people and change his policy accordingly, is wiser than

he who persists on a given course irrespective of the new conditions. Mr. Clough was probably right in discarding Anglo-vernacular schools in 1867, but not more so than in advocating them in 1875. They were not needed then; they are now.

IX

RICH HARVEST-FIELDS

In the garden of the Ongole compound Mr. Clough constructed a baptistery, which was dedicated on the first of August, 1869, by the baptism of forty-two converts. It was a most interesting occasion, and filled the missionaries with great joy and thanksgiving. To some extent they had in this baptismal scene a glimpse of the greater similar events before them. But they little dreamed that in less than ten years from that day more than ten thousand would be added to their number by baptism.

An hour after these first baptisms in the Ongole baptistery the company gathered in the chapel and celebrated the Lord's Supper. The Christians were not disposed to return to their villages, but lingered on to hear more. Until nearly midnight the missionary continued, advising, exhorting, and encouraging them.

Soon after this, Mr. Clough made a tour to the west as far as Cumbum. The whole tour from beginning to end furnished unmistakable evidences that the good seed had been scattered, and in many places was taking root. Near Cumbum, some fifty or sixty asked to be baptized. Of these, twenty-five were received and baptized in the Goondlacumma River. This was the beginning of the Cumbum field.

At Markapur, another important town about twenty miles north of Cumbum, Mr. Clough found a few Christians who had been sorely persecuted. Some of them had been cast into prison. Some of them were too weak to withstand the persecution and went back into heathenism;

but most of them stood firm, and through the missionary's influence were soon delivered from their persecutors. This, of course, gave courage to the faltering, and no doubt influenced others to join the Christians.

In November, seventy-four were baptized in Ongole. This was the largest number that had yet been received at one time. Mrs. Clough, in writing about it, said that although they had expected great things from the Lord, this was beyond their expectations, and a rebuke to their little faith. In December, Mr. Clough made another tour to the region of Cumbum. Great crowds gathered everywhere, and as the result of the effort 324 were baptized. Thus the year 1869 closed with a total increase of 648.

In 1870, the work was continued with unabated zeal and success. Another trip was made to Cumbum, Rev. John McLaurin being of the company. This was a fortunate circumstance, for on the way Mr. Clough was taken seriously ill, and although this cut short the tour, a large number of converts was baptized by Mr. McLaurin. Mr. Clough went to Ramapatnam to rest awhile by the sea, hoping thus to be able to continue his work. He derived benefit from this, and so was able to remain in India through the year.

During 1871, Mr. Clough made three extensive tours over his field accompanied by Mr. McLaurin. As the latter was to succeed Mr. Clough in Ongole, this introduction to the work was of great value. By the end of this year the Ongole Church numbered 1,658. In November, Mr. McLaurin removed his family from Ramapatnam to Ongole, and in February, 1872, after seven years of incessant labor, Mr. Clough and his family returned to the United State for needed rest and recuperation.

Mr. and Mrs. McLaurin had by this time been in the country two years, having landed in Madras, February

11, 1870. They went direct to Ramapatnam, where they at once began the study of Telugu. Mr. McLaurin had a passion for language, and speedily acquired an exceptionally good command of the Telugu. This, with his opportunities of mingling with the people while touring with Mr. Clough, and thus practising what he had learned, fitted him in an eminent degree for the great work which lay before him. Few missionaries are so early called upon to assume charge of a field involving graver responsibilities, harder work, or the exercise of greater discretion; and fewer still could have discharged the responsible duties more successfully.

Still, the Christians did not like the prospect of parting with the only missionary they had known, and exchanging him for one whom they did not know. This spirit of dissatisfaction was manifest even before Mr. Clough left Ongole, and no sooner had he gone than it broke out into open rebellion. But Mr. McLaurin's discretion, firmness, patience, and kindness soon convinced the people that he was their friend, and would do for them all that they could reasonably expect him or any other to do. In addition to this trouble in Ongole, a panic had seized the Christians at Cumbum, owing to a violent type of fever having broken out. The heathen declared that the Christians were the cause of it. The gods were angry because they had forsaken their worship, and this fever was sent as a punishment. As is the custom, a great sacrifice had to be made to appease the anger of the gods, and the Christians were told that they must join in it. Some did so, while others stood firm in their refusal. A number of boys from this part of the field were at school in Ongole. To them Mr. McLaurin gave medicine and such instruction as he could, and sent them off to Cumbum to care for their sick relatives and friends. This accomplished a

double purpose. It reduced the number of discontented ones in Ongole, and diverted the minds of some of them for making mischief to doing good; and it also reassured many at Cumbum who were wavering in their faith. Before the year closed all these troubles were ended, and the people rallied around Mr. McLaurin just as they had done around Mr. Clough.

During the first year Mr. McLaurin traveled over a very large portion of the field, preaching in a large number of villages, including Vinukonda and Narsaravupett, now flourishing stations. There had been seventeen preachers and three colporters employed. The latter had sold 6,500 tracts and 800 Bible portions, besides giving many away. There were 113 pupils in the compound school, ten of whom entered the seminary that year. There were also twenty-two village schools.

The second year of Mr. McLaurin's labors in Ongole differed from the first only in degree. More traveling done, more converts baptized, and more instruction given. The Christians grew in grace and were gradually getting a better understanding of the principles of the gospel. During these two years Mr. McLaurin baptized 1,185—477 the first year, and 708 the second, which was the largest number thus far baptized in any one year. Mr. McLaurin handed over his charge to Mr. Clough, February 2, 1874, and immediately proceeded to Cocanada to organize the Telugu mission of the Canadian Baptists.

Before setting out for America, Mr. Clough was commissioned to secure four new men for the mission and an endowment of fifty thousand dollars for the theological seminary. When this request was laid before the Executive Committee, it was thought to be a pretty large demand, and much doubt was entertained as to the possibility of securing it. However, after a time consent was

given to make the attempt, provided it could be done without interfering with the general collections of the Society. When this consent was secured, Mr. Clough set to work. He issued circulars, and wrote letters, setting forth the claims and needs of the mission; he traveled extensively, making his appeals to State Conventions, Associations, churches, and individuals.

The four men were appointed, and the fifty thousand dollars was secured. In achieving these results, Mr. Clough traveled 29,216 miles, visited seventy cities and ninety-six churches, and delivered 162 public addresses.

As soon as Mr. Clough returned from America, he resumed his work as in former years, until 1876, when the famine compelled him to turn his attention to saving the bodies as well as the souls of men.

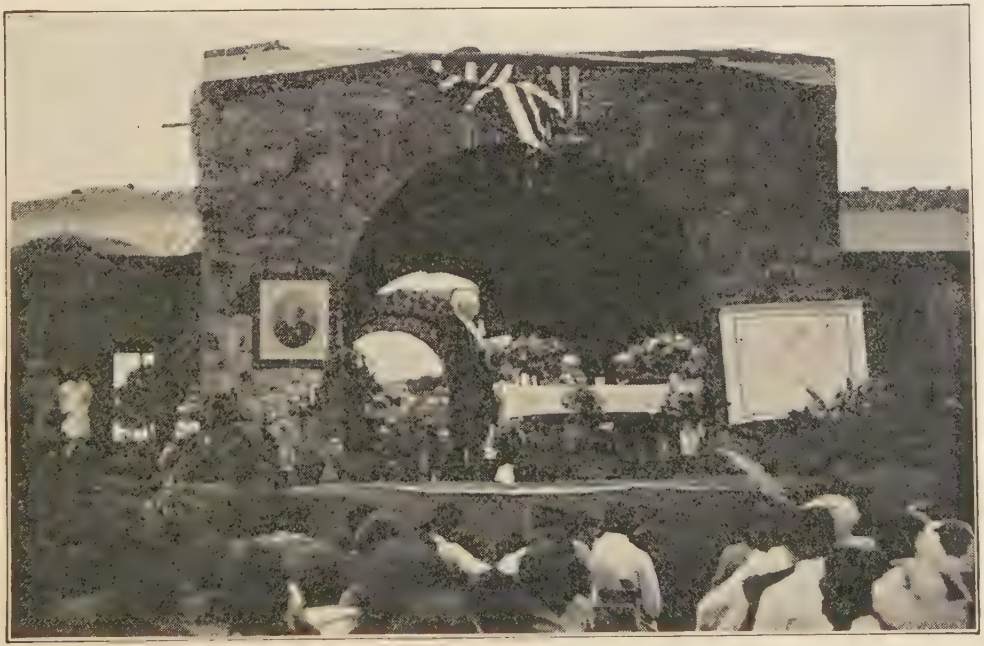
X

THE GREAT FAMINE OF 1876-1878

Although the famine was common to the whole mission, yet as the next chapter on the "Great Ingathering" is so closely connected with the famine, it seems very desirable that an account of it should be given here.

India has been subject to famines from the earliest historic periods. Large portions of the country always will be liable to serious agricultural vicissitudes owing to the uncertainty of the rainfall during the southwest and northeast monsoons. The failure of these monsoon rains has been the chief and almost exclusive cause of famines in India. In a few instances, war has augmented and even caused famine, but in the great majority of cases want of rain has been the sole cause. Thus of the forty-three famines of which we have records, all but three or four of them were caused by the failure of the monsoon rains. Except in Burma and East Bengal, where the rain never fails, and in Scinde, where it seldom or never comes and the people depend solely on river irrigation, some part of India suffers two years in every nine from famine. That is, taking the whole of India, a famine of some sort may be expected in one province or another every fourth or fifth year, and a bad famine every twelfth year. Or to put it in another form, the entire population of 319,000,000 people suffers from famine every half century.

The earliest famine of which we have any record was that of A. D. 1345, which was one of the very few that was caused more by the disturbed state of the country than by drought. It is said to have been very dreadful



DOCTOR DOWNIE READING AN ADDRESS ON "THE TWO FLAGS"
(BRITAIN AND UNITED STATES)

Before the Governor of Madras at the Unveiling of the Clough Memorial Hospital, Ongole.

in its effects, especially around Delhi. The one of longest duration was that of A. D. 1396, which extended over the whole of South India, and decimated the entire country affected. It lasted for twelve years, and in some sections there was a scarcity for thirty years. Of the famines of the present century, that of 1868-1869 extended over the largest area, affecting 296,000 square miles, while the famine of 1876-1878 affected the largest number of people, viz., fifty-eight millions. It is of this last that we have now particularly to speak.

No one who was in South India toward the end of 1876 is likely to forget the intense anxiety with which the coming of the northeast monsoon was watched and prayed for. A cloud, though no bigger than a man's hand, was eagerly hailed as the possible harbinger of the long looked-for rain; but each cloud came and went, and still the heavens were as clear and bright as ever. Never perhaps were clear skies so thoroughly unappreciated.

As early as August a good deal of anxiety had begun to be felt, for the southwest monsoon failed to bring the usual amount of rain, and in some sections it was almost a total failure. In September, reports began to reach the newspapers regarding distress in some districts. Toward the end of October, no signs of the northeast monsoon being apparent, and the effect of the partial failure of the southwest monsoon being experienced in increasing measure in the central districts, it was apprehended that a dreadful famine was at hand; panic seized the people, and the grain merchants began to hoard up their grain and to import large quantities from other provinces. Prices rose to double and even treble the ordinary rates, and threats were made of looting grain bazaars. In some sections grain riots actually did take place, and although they were speedily checked yet they added much

to the general anxiety of the government and panic of the people.

At this point the government of Madras thought it expedient to import grain, but the general Government deprecated this as an infringement of the rights of private trade. If grain was imported at all it was to be strictly as a "reserve." Notwithstanding this, however, the Madras Government imported 30,000 tons of rice and distributed it all over the affected districts, selling it at rates within the reach of the people.

The worst fears respecting the failure of the northeast monsoon were now fully realized, and the dreaded famine with all its untold horrors of pestilence, starvation, and death followed.

It would be difficult indeed to give in a few pages anything like an adequate description of the scenes that were daily brought to view during that dreadful time. Before relief operations were organized, our compounds were thronged by crowds of wretched, starving creatures begging for a morsel of food. Some of these were women with scarcely a rag of clothing to cover their bodies, and some of them with very little to cover, except skin and bones. Some were mothers of little babies vainly striving to extract a few drops of nourishment from their mother's empty breasts. The shrill cry of those babes, and the feeble wails of those mothers for food, were pitiful to hear. In the streets, even in towns like Nellore, it was no uncommon thing to see persons lying dead or dying from starvation or disease. Rev. J. Herrick said:

> On a recent tour I heard directly of the death of thirty persons from starvation. In one inclosure I saw a man lying on his back insensible. A little distance from him lay his wife in a half-conscious state with an infant trying to extract nourishment from her breast, and an older child lying in the same condition

as its mother. The man died soon after. In another village, of four families of twenty persons, nine died of starvation.

Mr. Yorke of Dindigal said:

One of my schoolboys reported to me having seen thirty bodies brought down the river. In a small hamlet I was pained to see the children in a starving condition, yet none of them were beggars. A boy came with a bunch of greens to be cooked for the family; he exclaimed, "My eyes are dim," and falling to the ground, he died. Half the horrors of the famine have not and cannot be told.

F. Rowlandson, Esq., said:

At one place the faces of some of the children haunted us so much that we gave orders for two hundred of the worst cases to be collected. You should have seen them, for I could not hope to give you an adequate idea of their misery. In some, the last forces of their system seemed to have been expended in growing, and I never saw, out of Doré's drawings, human beings whose length was so hideously disproportionate to their breadth. Others were tiny and wizened in every way, as if an attempt had been made to see into how small a compass a suffering body could be compressed. The whole party, after we had inspected them, were marched off to a relief camp, but over a hundred of them slipped away, and only ninety-six of them reached the new home. The poor wee runaways preferred, I suppose, the evils they knew of, bad as they were, to the horrid, vague unknown. Those that allowed themselves to be taken care of were fed, and soon that line of beauty, the curve, was substituted for the hideous famine angles.

These are but isolated specimens of what might have been seen all over the country from the latter part of 1876 to the close of 1877.

It will be a surprise to some who read these pages to know that the first to enter the lists as dispensers of relief in this dire calamity were the Hindus themselves. Missionaries and others have not always been quite fair to the Hindus in this, as indeed in a good many other respects.

Private charity in time of distress is a duty incumbent on every one who has the means wherewith to help his brother, and there are no people on the face of the earth more given to charity than the Hindus. The motive which prompts a Hindu to charity may be very different from that which prompts a Christian, and yet even here the difference, in many instances, may not be so great as at first appears. But we are not now speaking of motives, but of facts. In all Christian countries the poor are supported by the state, while in India they are supported by private charity. That is, beneficence to the poor in India is bestowed voluntarily, while in Christian countries it is rendered by government. Christianity in the concrete will not allow people to starve, but individual Christians do not feel so strongly as Hindus the claims of their religion in respect to charity. In Christian countries multitudes of beggars are supported by the state, who might and ought to be supported by their own relatives and friends. But on the other hand, it is a question whether this private charity does not foster pauperism. Certain it is, a fearfully large number of the population of India is wholly or in part dependent on the charity of their families and coreligionists. This is one of the many causes which keeps the great mass of the people so miserably poor, and which makes a famine a thing to be dreaded.

Among the first indications of the famine was the flocking of great crowds of men, women, and children to the cities and larger towns. In Madras especially this was most noticeable. In many of the rural districts a report had gotten abroad that in Madras "there were mountains of rice and oceans of ghee," and all they had to do was to go there and be fed. In this connection, Mr. Digby says:

The general public of Madras, as well as the government, was taken aback by the rapid manifestation of distress in October-December, 1876, and no organized measures were taken of a nature adequate to meet the need. The Friend-in-Need Society, a charitable institution for the relief of poor Europeans and Anglo-Indians, strengthened its organization, but this was all. For the natives nothing was done on a scale commensurate with what was wanted. A suggestion was made that in Madras subscriptions should be raised, and non-official aid secured in relief measures, but the idea was looked upon coldly, or actively opposed, as in one of the daily journals of the city, where it was pointed out that the disaster was so terrible that only a great organization like that possessed by Government could hope to cope with the difficulty. Consequently, nothing was done in an organized manner. Nevertheless, much charity was being displayed, particularly among the natives. There was scarcely a family which had not some poor relatives from the country who looked to them for food, which was cheerfully given; not for a few weeks or months only, but in many cases for more than a year. Conversation with Telugu men on this point has served to bring out many cases of heroic self-sacrifice. Half rations were cheerfully accepted by respectable people, so that their relatives might share with them such food as they had. Even, however, when all the wanderers who had kinsfolk in town were provided for, there were still many people who had no food, and in accordance with religious teaching, and the promptings of their own hearts, several Hindu men in the northern division of Madras fed daily a large number of people. Two members of the Chetty caste fed two thousand each; one Modiliyar, two thousand; two Chetties, two thousand and one thousand five hundred respectively, and others smaller numbers, making altogether eleven thousand four hundred. The food supplied has been described as of a very poor character, being thin gruel, or congee of rice or raghi poured into their hands. In addition to these, hundreds of poor people congregated on the beach, were laying up for themselves a day of cruel reckoning, by living on the grains of rice sifted from the sea-sand. Early in December, the Government felt it was bound to grapple with the distress manifested in the chief city of the presidency, and issued an order to the Commissioner of Police directing him to open camps, and in various ways to provide sustenance for the multi-

tudes. In this order of Government the following tribute was paid to the generosity which had been exhibited by certain Hindus: "His Excellency in Council has observed with much satisfaction the efforts made by all classes to relieve by private charity the existing distress among their fellow townsmen. Conspicuous among these efforts are those of the Friend-in-Need Society, and His Excellency, the Governor-in-Council, resolves to grant to the Friend-in-Need Society a monthly donation equal to the special collections for relieving the poor, and to request the gentlemen above-mentioned to accept for distribution in food a monthly sum equal to the sum expended by them in feeding the poor, the only condition appended to these grants being that the money distributed for the Government shall be applied to feeding those only who by age and infirmity are incapable of laboring for their livelihood, and that the establishments where the poor are fed shall be open to the inspection of an officer deputed by the Government."

Madras town relief thus passed, in December, 1876, into the hands of the police, who frequently had as many as twenty thousand people daily to feed, and whose work was done with a thoroughness beyond all praise. Thenceforward, for nine months, only fugitive acts of charity, save through the Friend-in-Need Society, were performed; the public, save as taxpayers, had no part or lot in the efforts which were being made to save the perishing multitudes.

What had happened in Madras was characteristic in a measure of all the large towns in the presidency; all were crowded with infirm, sick, aged, and destitute poor. Attempts were made, unofficially, to relieve these. The collector of North Arcot reports that at Arconum the European railway officials and some of the native community "subscribed handsomely" to provide a fund whereby the poor might be fed daily. In Gudiathum, also, the Indians of their own accord, and without solicitation or advice from European officials, established a relief committee. In these places, however, as in many others, the relief committees merely paved the way for the formation of relief camps, entirely supported by government and under official control.

But neither the importation of grain by Government nor private charity was at all adequate to meet the exi-

gencies of the hour. The country might be full of rice, but as the people had no money to buy, it was of little use to them. Hence Government saw that relief works on a large scale must be set on foot. Some of these were Government works already under way, such as the Buckingham canal and unfinished railways; others were new works started expressly to furnish employment to those able to work. Thus in August, 1877, there were on Government relief works 983,505, while those gratuitously relieved were 1,001,589, making a total of 1,985,094 people fed by the government of Madras alone. In the Bombay Presidency and the native States the same thing was going on.

To the credit of the Government of India, both the local and the supreme, it must be said that although it was slow in waking up to the great emergency; and notwithstanding the tiresome, and as some thought, senseless amount of " red tape " that had to be observed, yet it displayed an amount of energy and resource that was simply marvelous, and in every way worthy of England's great name. Besides the relief works, Government opened extensive relief camps all over the presidency. These, of course, were located in central places, so that while vast multitudes of the helpless men, women, and children were thus saved, there were still other multitudes far beyond the reach of those camps, that must have perished had not private charity come to the aid of government in saving life.

As soon as it became evident that the northeast monsoon had failed, and that a famine was inevitable, some of our missionaries, and notably Mr. Clough, sent out appeals to England, America, and Burma for aid. To these appeals many generous responses came, and we were thus enabled in some degree to relieve a large number

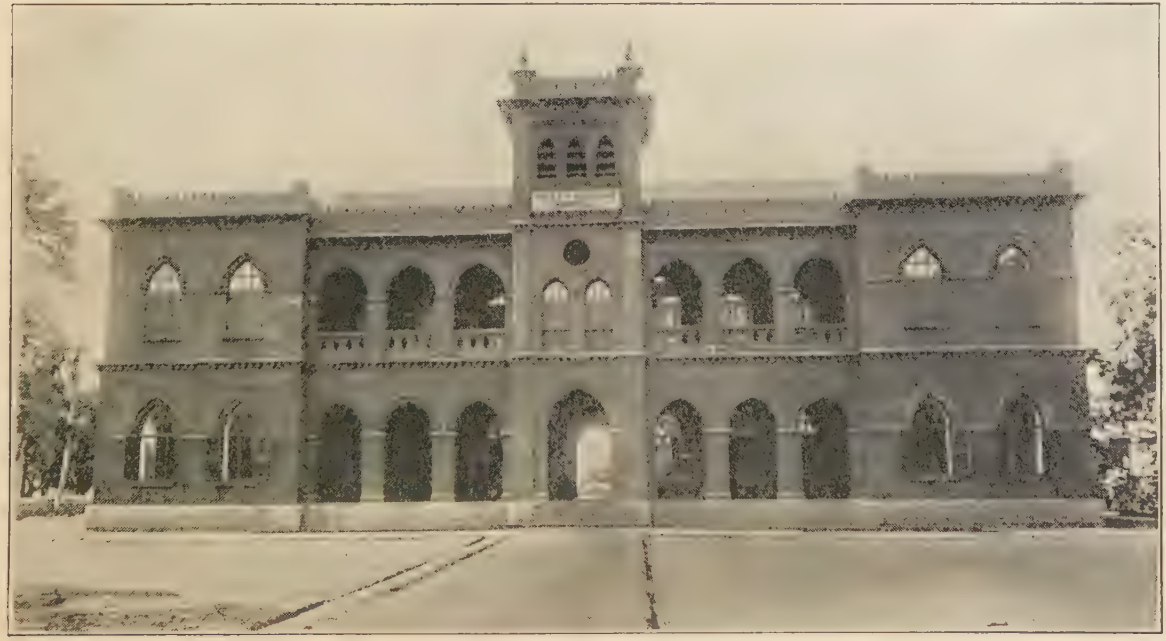
of the suffering people till the Mansion House Fund became available.

In addition to gifts and loans from personal friends, Mr. Clough took a contract to cut some four miles of the Buckingham canal as a relief work for the Christians of the Ongole field and their friends. By this means, hundreds and thousands were saved from starvation and death. The engineer in charge complimented Mr. Clough for the manner in which his work was done. He said, "Of the thirty-five miles under my charge your portion of the canal is the best."

To W. Digby, Esq., then editor of the *Madras Times,* belongs the honor of suggesting the Mansion House Fund, one of the most gigantic pieces of spontaneous charity the world has ever seen. By his persistent efforts in the face of considerable indifference, and even opposition, but warmly supported by many leading men in Madras, and notably Sir William Robinson, a meeting was held August 4, 1876, at which His Excellency, the Governor, presided. The object of the meeting was to consider the propriety of soliciting aid from England. Resolutions were adopted, and a telegram prepared and forwarded to the Lord Mayors of London, York, Manchester, Dublin, Glasgow, Edinburgh, etc., asking for immediate aid, as the distress was great.

When the appeal reached England, the *London Times* took the matter up, and warmly advocated it. The Mansion House Fund was opened, and the first list published contained two donations of one thousand pounds each, and two of five hundred pounds.

In the meantime a central committee had been formed in Madras, consisting of twenty-five men, of which Sir William Robinson was chosen chairman and Mr. William Digby honorary secretary.



THE COLES-ACKERMAN HIGH SCHOOL, NELLORE

From this central committee a deputation was appointed to visit every district and organize local committees. As this required considerable time, and people were starving and dying all around, the missionaries at Nellore, Ongole, Ramapatnam, and Kurnool, were appointed its agents for distributing relief in their respective districts.

When the relief committee was formed at Ongole, Rev. J. E. Clough was appointed its honorary secretary and treasurer. In his report to the mission, Mr. Clough wrote:

> Messrs. Williams, Loughridge, and Newhall have assisted us. Altogether we have paid out, in sums of from a few pices to six rupees, nearly twenty thousand rupees. Besides this princely sum we have also received handsome sums from friends in Burma, Assam, Siam, Bengal, England, and America, all of which have been disbursed as requested by the donors.

The Nellore committee was organized with J. Grose, Esq., Collector of Nellore, as chairman, and Rev. D. Downie, as honorary secretary and treasurer. For the relief of Nellore town, eight subcommittees were appointed, whose duty it was to visit every family, ascertain the distress, and fix upon a weekly dole of money. Lists were prepared, and according to these lists the doles were paid every week. A similar committee was appointed for each of the Taluks, but in these relief was given in a lump sum to each family according to its needs. Sometimes it was for food, sometimes for seed-grain, house-repairs, walls, etc. Besides the general work of secretary and treasurer, the missionary was chairman of one of the subcommittees.

A famine in India means total ruin to that large and industrious class, the small farmers, who depend upon the cultivation of their little patches of land for a living.

Not only did they suffer from the loss of their crops, but by 1877 many of them had lost their cattle also. For a time the poor cattle were kept alive on weeds, leaves, prickly-pear, etc., and finally the thatch of the people's huts was taken from the houses and given them. In many cases the cattle were sent adrift to find food as they could, or given away to any one who would feed them. For this class, the form of relief usually was a sum of money for the purchase of seed-grain or bullocks or to dig a well, and to recover their huts.

Another large class among the first to suffer and the last to recover from the effects of the famine was the weavers and shoemakers. The weavers, especially, were great sufferers. There were six hundred thousand of them, exclusive of families in the presidency, and their condition speedily became very bad. In Nellore we purchased for this class ten thousand rupees' worth of thread, which was woven into cloths and brought into the town. For their work they received about one-half more than the usual rate, and this was all the relief they obtained. Of the many thousands of cases in which the writer advanced money or thread, he does not remember a single one in which the cloths were not returned. These cloths were usually distributed to the destitute women and children.

At one time, when fever was raging, ten thousand blankets were purchased and distributed at an expense of ten thousand rupees. Large quantities of quinine and febrifuge were bought and distributed. For months the mission house and compound seemed more like a merchant's establishment than a mission.

In Nellore, two day-nurseries were opened under the supervision of Mrs. Grose, Mrs. Simpson, and Mrs. Downie. Two meals a day were served to emaciated and

starving children and women with babies. In each of these nurseries some four hundred children were fed daily for seven months.

The Nellore committee received two grants aggregating 250,000 rupees. Of this sum the missionary distributed with his own hand direct to the people relieved 30,000 rupees. In addition to this he received 600 rupees through Mr. Digby from the Baptists of England, 700 rupees from the "Merrill Fund," Boston, and many smaller sums from personal friends in America.

As a mission we do not claim to have been exceptional in our efforts to save life and relieve distress. When in 1877 the Government of India said, "We say that human life should be saved at any cost and effort," we believe no body of men entered more heartily into that sentiment than the missionaries. At the closing meeting of the central committee in Madras, Mr. Digby said:

> Among the most valued agents of the committee have been the missionaries of all creeds who have been, in many cases, the only available means by which the suffering could be reached. In some cases several months have been devoted exclusively to this work, and the missionaries have lived for weeks together among the people, traveling from village to village, personally inquiring into cases of distress and relieving wants with their own hands.

It is difficult to estimate the actual cost of the famine. The loss of revenue was of course enormous, but how far that was later recovered we have no means of knowing. The Government expended in relief works eleven million pounds; but how far the money thus expended was on necessary and hence profitable works that repaid eventually their cost, we do not know. But the receipts and expenditures of the Mansion House Fund, which was a purely gratuitous charity, we know.

The total subscriptions from England, Scotland, Aus-

tralia, and other Colonies, were £678,512; from India, 26,026 rupees, making a grand total of 7,979,350 rupees. And yet with all this expenditure, and the humane efforts of those engaged in distributing the relief, more than three million human beings perished either directly of starvation or from diseases caused by the famine.

It has often been said that the natives are strangers to the sense of gratitude. No one who engaged in famine relief and who values truth will say so. On this point Rev. T. P. Adolphus says:

> On the part of the recipients of the bounty, the most heartfelt expressions of gratitude have been addressed to me, and every possible outward token, indicative of the inward feeling, exhibited both by Hindu and by Mussulman, by male as well as by female.

It was a Telugu who at the closing meeting in Madras said:

> On behalf of my countrymen generally, and on behalf of the distressed famine-stricken of South India especially, to whom English charity came like sweet water to men dying of thirst, whose drooping spirits, nay, ebbing life, were resuscitated by the timely and kindly help, which enabled them to preserve themselves and their children, to rebuild their huts, to sow their fields and reap a harvest when they despaired of living to see another—on behalf of millions of such of my countrymen, I now express their most grateful thanks.

XI

THE GREAT INGATHERING

It is useless to deny that there was a very close connection between the famine and the large accessions which followed it. We do not say that the relation was that of cause and effect, for in that case we should have to account for the fact that in many places there was the cause but no corresponding effect. But that the famine was one of the links in the chain of causes, we have no more doubt than we have that the famine in Egypt was one of the steps of Joseph's elevation to the governorship, and his consequent ability to be a blessing to his own people.

The simple facts in the case were these: In addition to the distribution of famine relief funds amounting to one hundred thousand dollars, Mr. Clough took a contract to cut three and one-half miles of the Buckingham canal, which Government was digging as a famine-relief work. Mr. Clough's sole object in undertaking this work was to find employment for his Christians and other poor people in his field. Quitting all other work for the time, he appointed his preachers, teachers, colporters, and others, as his overseers. During the intervals of rest these preachers gathered the people together and preached to them about the great salvation. In this work the missionary encouraged them and engaged himself as far as he could find time. Thus for months thousands of coolies were brought into close contact with Christians of their own class, with the preachers from whom many of them had no doubt heard the gospel for years in their own

villages, and with the missionary who they knew was striving to save their bodies from starvation as well as their souls from death. The coolies were frequently changed. Some, after gathering a few rupees, would start off to their villages and others would take their places on the work. And thus it came about that a great many thousands were brought under the influence of Christianity, and at a time when they were peculiarly susceptible to its influence.

But to avoid receiving members into the church with no higher motives than pecuniary benefits, all applications for baptism were denied during the fifteen months in which the missionary and his assistants were engaged in relief work. Not till all this was ended, and there was no more hope of any further relief, were applications for baptism considered. The missionary and his assistants then saw no reason why they should longer refuse to baptize those whom they believed God had saved. They therefore commenced baptizing on the sixteenth of June, and by the end of December had baptized on profession of their faith in Christ, 9,606, making a total membership of the Ongole Church, 12,004.

The largest number baptized in any one day was 2,222, which comes so near to the three thousand added to the church on the day of Pentecost as to demand special mention. It was the third of July, 1878. The baptistery was the Gundlacumma River at a place called Velumpilly, on the Northern Trunk Road, about ten miles north of Ongole. There is no bridge, but a sort of causeway over which carts may pass when the water is not too deep. The river at the time was not full, but on either side of the causeway the water was sufficiently deep for the ordinance, and the candidates had to take but a step or two from the banks to reach the administrator. The

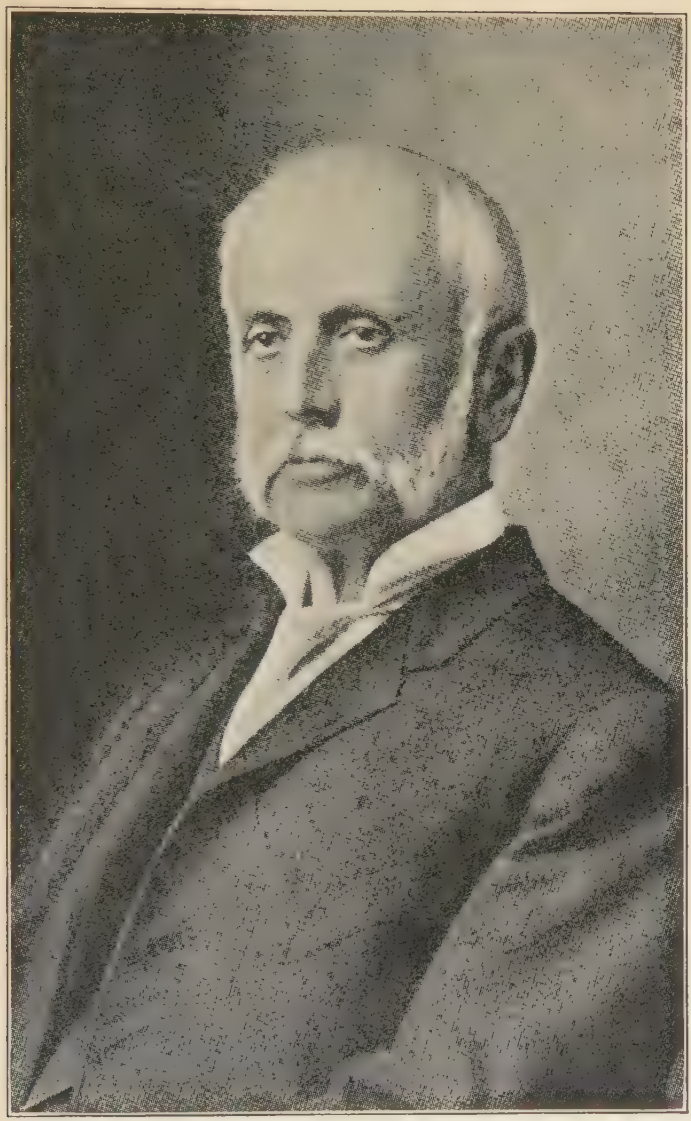
examination of the candidates had been held on the previous days. The converts were arranged on the bank on both sides of the causeway and men appointed to lead them in and out of the water. At six o'clock in the morning, two ordained Telugu preachers took their places in the water, one on either side of the causeway. Prayer was offered, and the baptizing commenced. When these two administrators became tired, two others took their places, and they in turn were relieved by still other two. At eleven the work was stopped for the usual midday meal and rest. It was resumed at two, and about five o'clock the 2,222 converts had been "buried with Christ in baptism" by six men, only two of them officiating at the same time. It had occupied the time of two men for about eight hours.

When the report of these large accessions got abroad there was, as might be expected, a good deal of surprise and doubt expressed as to the expediency of baptizing such crowds of poor, ignorant people, with little or no previous instruction, except that they had heard the gospel preached for a longer or shorter time. And to many it seemed especially hazardous to receive them so soon after the distribution of such large sums of famine relief money. But on the other hand, while Mr. Clough appears to have anticipated such doubts and objections, and appears to have made every possible effort to delay the baptisms—especially in large numbers—yet he expresses the firmest conviction on the part of himself and his assistants that the converts were genuine believers, and that the work was of God. But on this point we shall let Mr. Clough speak for himself. In his annual report for 1878, after reviewing the "spiritual outlook" and the effect of the famine on the religious beliefs of the Hindus, the application of large numbers for baptism and of post-

poning them for fifteen months lest some might be seeking more money rather than spiritual blessings, he says:

By the end of May we had closed the relief operations in Ongole and throughout this section except for destitute orphans and for seed-grain to small ryots [farmers] who actually owned land, and probably without help could not procure seed. For fifteen months (from March 11, 1877, to June 16, 1878) we had not baptized a single person. Some here in Ongole, and about Ongole, whom I had known personally for ten or twelve years, I was fully convinced were new creatures in Christ Jesus, and it seemed to me duty to baptize them. I felt that I must, or fail to please Jesus. June 16th we "raised the gate"; but, when it was up, we found it impossible, according to our sense of duty, to shut it down again. In fact, to own the truth, I feared to do so. I felt that those whom I or trustworthy assistants and well-known church-members had known for months or longer, and who gave evidence that they had not only left idolatry, but also believed in Jesus as their Saviour, must be baptized, or that I must throw up my commission, and get out of the way: of course, I had no idea of doing either. I only wanted to keep the multitude of converts off two or three months longer, that all the friends of missions might be free from doubts, although personally, I had been convinced for above a year that the work was of God. But to delay was impossible, for God's time had fully come to glorify himself.

The first Sunday in July was to be our bimonthly meeting; but I wished to keep as many out of Ongole as I could. Smallpox was prevalent in many villages. The tom-toms had been beaten time and again, by order of Government officials, warning all villagers to go to their homes, as neither Government nor the Mansion House committee could do any more for them. The town was very dirty, and the fear of smallpox or epidemic cholera was considerable: hence I wrote letters, and sent them to all the native preachers, telling them to leave the wives and children at home, not to allow a single Christian, unless now and then one or two of the leading members who had urgent requests to make, to come with them, and to meet me at Velumpilly, the first station north of Ongole, on the Gundlacumma River, ten miles distant. I told them the fear Ongoleans were in, and that in the villages on the way smallpox was very bad, etc.: hence this order I had given



W. B. BOGGS
1842-1913

them would, if obeyed, result in good only, while to disregard it might scatter this contagious disease far and wide, and cause the death of many. Notwithstanding my letters and the efforts of the preachers, the converts would not stop behind. As soon as the preacher had been gone a few hours, the converts up and followed.

The first preachers that arrived at Velumpilly wrote to me that they had done their best to follow the requests made in my circular, but that the converts had not obeyed them, but were coming in crowds from every side. I hastened off, and hoped to get most to go back to their homes for the present. It could not be done without taking too much responsibility. The multitude one and all said, through their leading men and preachers, "We don't want any money; we will not ask you for any, either directly or indirectly, either now or hereafter." Only a few had ever been assisted, except by their pay for their work when on the canal; and said they, "As we have lived thus far by our work—by the blisters on our hands we can prove this to you—so we will continue to live, or, if we die, we shall die; but we want you to baptize us."

We held a special service; and, after much prayer and consideration, we decided to baptize any and all who had given to the preachers evidence extending over some months that they were Christians, and who had an intelligent understanding of the main facts of the Christian religion. The evidence of the preachers, with that of the leading members of the church in their localities who had been baptized years ago, or other reliable information concerning their change of heart, was decided to be sufficient. The result was the baptism of 3,536 in three days.

In the Ramapatnam field, lying between Ongole and Nellore, there was no such general movement, yet over six hundred were baptized during the same time. In Nellore, where almost as much relief work was done by the missionary as was done at Ongole, excepting the canal contract, the movement was scarcely felt. This is significant, and goes against the idea that it was wholly a result of the famine. The famine may have been and probably was the immediate cause of this great movement, just as the financial crisis in the United States in

1857 was the immediate cause of the great revival that swept all over the land. But we prefer to say that God used not only the famine, but the preaching and the praying and the whole combination of circumstances, to lead the people to cast away their idols, embrace the new religion, and devote their lives to the service of the living God.

Perhaps the most memorable event in the Ongole Station in 1879, was the departure of Mrs. Clough and her children for America. After five of the most trying years in the history of the mission, Mrs. Clough's health broke down, and it became evident to all that she must return home, if her life was to be preserved. All through the terrible famine, and the subsequent and almost equally terrible siege of cholera, Mrs. Clough stood resolutely at her post, ministering to the famished and plague-stricken people and, in her own quiet but effectual manner, assisting her husband in every good word and work. Mr. Clough accompanied his family as far as England, leaving Madras May 13, and after seeing them safely on board a steamer for New York, returned to his work, reaching Ongole on the fifteenth of August.

During Mr. Clough's absence, Ongole station was in charge of Rev. W. B. Boggs, who had arrived in Madras, January 18, 1879.

In November, a destructive cyclone visited Ongole, doing much damage to the mission property. Mr. Clough, believing the monsoon to be over, had started on an evangelistic tour expecting to be gone a month. He had reached his second halting-place, some fifteen miles north of Ongole, when the cyclone reached him. It was on the nineteenth, about one o'clock in the morning. By three o'clock the wind was terrific, and the rain came down in torrents. Trees were torn up by the roots, or broken off,

and the branches were flying about in all directions. The tent was in danger of being torn to pieces, so it was hastily let down, and left in the rain and mud, while Mr. Clough and his helpers betook themselves to a village near-by, where they found refuge in a cow-shed where they remained till the morning of the twentieth. They succeeded in repitching the tent, and were getting their clothes dried and things set to rights, when a messenger from Mr. Boggs came announcing a terrible state of affairs at Ongole. This decided Mr. Clough to return to Ongole at once.

It was sad to see the work of so many years destroyed in a few hours. Most of the school dormitories and native houses were either destroyed or badly injured. Many of the shade trees were blown down, and altogether the two Ongole compounds presented a sorry sight. But like many another calamity it might have been a great deal worse. There was nothing to be done but clear up the place and rebuild as fast as possible.

It is not often that missionaries are favored with royal visitors, but in January, 1880, the Duke of Buckingham, cousin of Queen Victoria, then Governor of Madras, visited the Nellore District. While in Nellore a visit to the Mission had been arranged, but was broken up by a supposed case of smallpox in the compound. At Ongole, however, a visit was paid to the mission, which was much enjoyed both by the royal party and the missionaries. Before leaving, his Excellency, seeing the devastation that had been made by the cyclone, asked permission to rebuild two of the dormitories, and handed Mr. Boggs a check for four hundred rupees for the purpose.

No one expected that of all the vast multitude gathered into the church since 1878 none would fall away. Indeed, the wonder would be that in such a harvest there were not

a good many tares gathered with the wheat. But according to the testimony of the missionary the tares seem to have been very few indeed. The following extract from a letter written by Mr. Clough, dated April 1, 1880, will show how he found the Christians whose villages he visited two years after the baptisms:

On account of the famine and multiplicity of station work after the ingathering of 1878, the itinerating work of the Ongole field had been neglected. On the seventeenth of January I started on an evangelistic tour. I was absent from Ongole just two months. I visited ninety-eight villages where our people live; saw delegates from perhaps one hundred other villages and baptized 1,068 persons on profession of their faith in Christ. I never had such hearing before. . . In five or six villages the Christians were doing badly. In all the other villages we felt daily that the need of more preachers and teachers was great. For the want of teaching the Christians had fallen into some errors in some places. . . On the whole I fully believe that the great mass of converts are living as well as they know, and that after we are able to teach them more fully and give them pastors, they will become strong men and women in Christ Jesus.

XII

RESULTS OF THE GREAT INGATHERING

NEXT to the baptism of 2,222 converts on a single day, the most interesting incident in connection with the great ingathering was the ordination of twenty-four Telugu ministers on April 16, 1880. The following account of it is given by Mr. Boggs:

According to appointment the preachers, teachers, helpers, Bible-women, etc., connected with the Ongole Mission, assembled here on Saturday, the tenth instant, at the regular quarterly meeting. They had not been in since the latter part of December, and there was much of interest to report and to hear.

On Sunday, April 11, a very large congregation gathered to commemorate the Saviour's death, and to hear the word of truth. There were probably not less than a thousand persons present. Mr. Clough preached from Genesis 18 : 14, "Is anything too hard for the Lord?" The afternoon was devoted to the examination of candidates for baptism; the preachers under whose labors these people had heard and believed the gospel were all present, and gave evidence concerning them all. The result was that 187 were received, and at 6 p. m., I baptized them. The next day seventeen more were received, and were baptized in the evening by Bro. Price, making 1,295 baptized in the Ongole field since January 1.

It had been felt for some time that a considerable number of the native preachers connected with this station were worthy of full recognition as ministers of the gospel. It also seemed evident that the time had arrived for the organization of separate churches in all the important places where the number of disciples was sufficient to justify it; and on this account also the ordination of these men seemed desirable. In response to a call from the Ongole Church, a council convened at Ongole, April 14-16, to consider the propriety of formally setting apart to the work of

the gospel ministry a number of native preachers laboring in this field. Rev. D. Downie of Nellore, and Rev. R. R. Williams of Ramapatnam, with Telugu delegates from each place, were present, besides the Ongole missionaries and Telugu brethren. There were previously seven ordained Telugu preachers in the Ongole field. The council was organized by the choice of Bro. Williams as moderator, and M. Ezra (ordained Telugu preacher) as clerk.

The examination was close and deliberate, and occupied two days and a half. It embraced, as usual, the important points of conversion and call to the ministry, and an outline of Christian doctrine; many testing questions were asked both by the missionaries and Telugu delegates, and the answers were generally very satisfactory. Their knowledge of Christian doctrine seemed surprising, especially after hearing each one of them, in relating his experience, speak of the time, only a few years back, when he was worshiping idols, and was in utter ignorance of the true God and the way of life.

The result was that twenty-four of the best, most experienced, and successful preachers connected with the Ongole station were considered worthy of the confidence implied in this act of public recognition. They are men who for years have faithfully, consistently, zealously, and with abundant fruits proclaimed the gospel of Jesus, and cared for the flocks over which they have been placed. Several of them have enjoyed the advantage of a four years' course at the seminary at Ramapatnam. These men will continue to labor in the same fields where they have already been so useful, and continue to feed the flocks which have been gathered largely through their instrumentality.

At the beginning of the year Rev. W. I. Price arrived from America to join the mission, but after a few months he retired from this station, feeling that duty called him to labor elsewhere. The vacancy, however, was soon supplied by the arrival in August of Rev. W. R. Manley and wife, from Burma, who had been connected with the Telugu mission work in Rangoon for the previous six months. M. Obulu, "a good minister of Jesus Christ," was called to his rest September 5. His death was a great loss to the Ongole field.

On March 8, 1881, after visiting Nellore, Allur, and Ramapatnam, Dr. S. F. Smith and Mrs. Smith paid a visit to Ongole.

While evangelistic work has ever held the first place in the policy of the mission, and we trust will always continue to do so, education undoubtedly deserves the second. Following the great ingathering a demand sprang up for schools. Ignorance and Christianity are diametrically opposed. Education does not necessarily make a community Christian, but a Christian community invariably demands education. There are thousands of villages in India which have schools and no Christians, but very few Christian villages, if any, which have no school. To meet this demand on the Ongole field a large number of schools were established. In 1877, the number of village schools was forty-two. This was increased to eighty-three in 1878, and later the number was one hundred and seventy-six schools with two thousand one hundred pupils. The station schools were also largely increased, and made more efficient. The mission high school was opened in May, 1880, under Mr. Edward A. Kelly as head master. In this year, the Rev. W. R. Manley, who had been laboring among the Telugus of Rangoon was transferred to Ongole, and in August, 1881, was appointed to the principalship of the high school.

While Doctor Clough was at home in 1891, he presented a petition to the Executive Committee, requesting that the high school be raised to the grade of a college and that fifty thousand dollars be provided for its endowment. Believing that such a college would be needed in the near future for our Christian boys, and at the same time wishing to take advantage of Doctor Clough's presence in the country to raise the funds, the Committee granted the request with the understanding that the money should be

collected in such a way as not to interfere with the ordinary contributions to the Society.

At the close of 1882, the number of church-members belonging to the Ongole field was 20,865. Nominally, these were divided into twenty-seven churches, but practically they were all under the management of the missionaries at Ongole, and it was far too large a body of Christians, and scattered over far too large a territory, to be successfully worked from one station. A division of the field was therefore necessary, and this was happily accomplished previous to Doctor Clough's return to America. The new stations were: Cumbum, about sixty miles west of Ongole, to which Rev. W. B. Boggs and wife were appointed; Vinukonda, about sixty miles northwest of Ongole, to which Rev. G. N. Thomssen and wife were appointed; Narsaravupet, fifty-five miles northeast of Ongole, in charge of Rev. R. Maplesden and wife; and Bapatla, forty-five miles northeast of Ongole, cared for by Rev. E. Bullard and Mrs. Bullard.

Doctor Clough left Ongole November 17, 1883, for a brief visit to his family in America. In view of the great work that had been accomplished in Ongole, Doctor Clough was welcomed home with great enthusiasm. He had scarcely touched his native land ere appeals came to him from all quarters to address meetings and give an account of the great work. After only eleven days with his family, he was summoned to New York to address a series of meetings in the interests of the Society, which at the time was sadly in need of largely increased contributions. It is needless to say that the meetings secured a large attendance, and that Doctor Clough's addresses were listened to with deep interest.

When the immediate necessities of the Society were met, Doctor Clough was permitted to present certain

claims of the Telugu Mission. These were, first, two mission houses for Madras, and second, an extensive addition to the high-school building. Both of these objects were accomplished.

During Doctor Clough's absence the station was in charge of Rev. D. K. Rayl, who arrived in Ongole August 16, 1882. When Mr. Rayl left New York he was to all appearance a strong, healthy man. Two years later, however, he returned home broken in health and died soon after. His wife survived him only twenty days.

Miss Emma Rauschenbusch, an appointee of the Woman's Society, arrived in Madras November 30, 1882. Her original designation was Ongole, but circumstances seemed to favor her remaining in Madras. The following year, however, the claims of Ongole were brought to bear on her, and she was induced to proceed to that station in July, 1883, and take charge of the boys' school and Bible-woman's work. The Society provided a bungalow, a boys' school, and a Bible-woman's house, all of which were finished in 1885. Miss Rauschenbusch continued her work in Ongole till 1887, when her health broke down, and she was obliged to return home.

In 1890, another remarkable movement took place, resulting in the largest number of accessions since 1878. The quarterly meeting at Ongole was an unusually large one, and before it closed 363 were baptized. The interest was unusually great, and as large numbers were reported ready for baptism, but as unable to come to Ongole at that time, a second meeting was called for December 27 and 28. On the latter day 1,671 were baptized on profession of faith in Christ. By the first of March, 1891, this number was increased to 4,037. At Cumbum some 3,500 were baptized between October and March, and if we include the smaller numbers baptized in other

fields the total accessions was not far short of the great ingathering of 1878.

A severe blow fell upon the Ongole field in the death of Mr. Edward A. Kelly, who entered the mission service first as the head master of the high school in 1880. Two years later he received an appointment in Government service, but, in 1888, he returned to the mission as an assistant to Doctor Clough. Here he did good and faithful service till called to his reward. He won the esteem and affection of all who knew him, and his death was a sore bereavement to his family and Doctor Clough, and a great loss to the mission.

We have already referred to Doctor Mabie's visit to Nellore and Ramapatnam. From the latter place he went to Ongole. On Sunday, the eighth of February, Doctors Mabie and Waterman baptized ninety-seven converts. On Monday, Doctor Clough and his visitors started across the country to strike the railway en route for Bombay. On the way they encamped at a village called Chandaloor, where they held a two-days' meeting. Some twelve hundred people assembled in a grove, and listened attentively to the word preached. A large number professed faith in Christ, and of these Doctors Mabie and Waterman baptized 584, and on the following day 160 more were baptized. These baptisms are included in the 4,037 referred to above.

One of the results of Doctor Mabie's visit to the Telugu mission was that he succeeded in convincing Doctor Clough that the time had come for him to retire from the field for a time and return home for needed recuperation and rest. For some years it was evident to all but himself that he had reached that point where he was liable to break down utterly at any moment. Moreover, it was thought that Doctor Clough could do better service to the

mission by going home and exerting his influence in getting the new men that had been called for, than he could by staying on in his imperfect health. Accordingly he left Ongole March 17, and sailed from Bombay on March 28, 1891.

Rev. P. M. Johnson and wife, who were designated to Ongole, arrived there December 5, 1890. Having so recently come to the country it was thought advisable to request Rev. J. Heinrichs and wife to remove to Ongole and carry on the work till Doctor Clough's return. They had spent some fifteen months in Nellore, devoting most of their time to the study of Telugu. They left Nellore March 20 to begin their new and difficult work at Ongole.

The transfer of Mr. Heinrichs to Ongole proved to be a very satisfactory arrangement. Conditions at Ongole at the time seemed to justify the fear that, in case Doctor Clough had to leave, the work would suffer. That fear proved to be quite unfounded. The work went on just as well under Mr. Heinrichs as when Doctor Clough was in charge. During the year 2,142 converts were baptized. Besides the great field, over which Mr. Heinrichs made several extensive tours, the oversight of the preachers and village schools, he had the care of the recently established high school which made good progress during the year. The attendance increased from 113 to 240, of whom 102 were Christians.

The girls' boarding-school under the care of Miss Kelly, and the boys' school under Miss Dessa continued to prosper, and so did the village schools, of which there were 313. At the close of the year the total membership of the Ongole Church was 21,329. In previous years Doctor Clough reported sixteen churches on the Ongole field, but Mr. Heinrichs evidently did not regard them as properly organized churches, as he reported only one.

Mr. L. E. Martin and Rev. O. R. McKay arrived in Ongole in December, 1891. Mr. Martin was appointed principal of the high school, a position for which he was specially fitted, as he had held a similar position in Japan. Mr. McKay was also intended for educational work, and did in fact do some teaching in the school, but when Mr. Heinrichs removed to Vinukonda, the station to which he was originally designated, Mr. McKay took charge of the field-work till Doctor Clough returned. Soon after that, Mr. McKay was obliged to return home on account of his wife's health.

Before leaving for America, Doctor Clough was commissioned by the Conference to make an effort to secure fifty thousand dollars and twenty-five new men for the extension of the work. After a brief rest, he began the effort. The fifty thousand dollars were secured and most of the men, a few of whom had already been appointed. Nineteen of the men were on the field when Doctor Clough returned the following year. That was the largest reenforcement the mission had ever received. At first sight, such large accessions coming at one time to the mission would seem very encouraging; but they are attended with some disadvantages. They involve a very large expenditure of money for new compounds, bungalows, chapels, and school buildings, and a large additional force of native workers. Then it usually happens that a considerable number of the new recruits fall out by the way. Some get sick and have to return home; others are disappointed and find that after all their call to foreign-mission work was a mistake. Then there is apt to be the notion at home that since so many men were recently sent out, there is no special need for sending out more. Nearly all these things happened in this case, so that there has never been a day from that

to the present time when this mission was adequately manned.

A number of important events took place in Ongole in 1894. The new stations of Kanigiri and Kandukur were opened in January, the former with 106 mission workers and 4,000 church-members. Rev. George H. Brock became the missionary of this new station. Rev. Wheeler Boggess took with him to Kandukur sixteen workers and 1,000 church-members. In October of the same year Rev. F. H. Levering took charge of the new station of Darsi (now Donakonda) and Rev. Alfred C. Fuller took charge of Podili. Rev. A. H. Curtis was designated to Ongole to take charge of the southern half of the field while Doctor Clough retained the northern half. But that arrangement did not last long.

But perhaps the chief event of this year was the raising of the high school to a second-grade college. This had been a pet ambition of Doctor Clough's for several years, and some of the missionaries sympathized with the project. But it was not universally favored by the mission. Some thought that it was premature, that the time had not come when our Christians needed or were prepared for a college education, and they were not in favor of opening a college for the benefit of the Hindu population. But Doctor Clough was not a man to be easily discouraged or frustrated in a scheme on which he had set his heart and which he thought would benefit the mission, and especially the Ongole station. So in spite of discouragements and even a little opposition, the college department was formally opened on February 7, 1894, with appropriate services. A few days later the first class began work with seven students, of whom two were Christians. The total enrolment that year was 342.

In 1897 there were no Christians in the college depart-

ment, and only seven Hindus. In 1898 there were fourteen Hindus and only one Christian. In 1900 there were still only three Christians in the college department. That year Mr. Martin, after eight years of faithful service, went home on furlough. Rev. James M. Baker, the vice-principal, became principal. Rev. Henry Huizinga, who had recently joined the mission, was also connected with the college. On his return from furlough, Mr. Martin resumed charge of the college.

During Mr. Martin's second term, in spite of faithful service, the college did not seem to prosper. The number of students was small, and in one year there were no Christians at all. Doctor Huizinga in his report of 1910 said that there were only four students in the senior class, one of whom discontinued his studies, while the rest asked for transfer certificates. No new students applied for entrance to the junior class, and so the college had to be suspended. Under these circumstances the Syndicate of the University of Madras addressed the Board of Trustees requesting them to show cause why the college should not be disaffiliated. As no good reason could be given, the college, after sixteeen years of existence, lacking one month, ceased to exist.

At a meeting of the college Board of Trustees held in Nellore, February 3 and 11, at which Doctors Barbour and Anthony were present, the question of uniting with the Christian College of Madras was discussed, and a resolution was passed recommending the Conference to request the Board of Managers in Boston to unite with the college on the basis of the articles of association of that institution. The principal terms are: (1) That the mission pay into the funds of the college £300 a year; (2) that the mission have the privilege of nominating a professor whenever a vacancy occurs; and (3) that the

mission shall appoint a member of the College Council. The Conference adopted the recommendation and the Board in Boston ratified it.

The discontinuance of the college classes naturally reduced the expenditure of the high school. As the saving was not canceled by the Board, a portion of it was utilized in aiding young men in other colleges. At the close of 1913 twelve students were thus aided, but early the following year, six of them were obliged to stop their studies and entered various employments. The other six continued their studies through 1914. In March they appeared for the Government examination, but only one of them passed. Four men were aided in 1915, two in the Madras Christian College and two in Noble College, Masulipatam. The assistance given is in the form of loans which, it is presumed, will be refunded when the men get into employment.

The high school has continued its good work and annually sends forth a good number of men to various sections of the mission and to other parts as well, carrying with them, it is hoped, the Christian influences that surrounded them during their course in school.

Doctor Clough returned from furlough in January, 1893, and resumed charge of Ongole. That same year the mission sustained a severe loss in the death of Mrs. Clough at Evanston, Ill. The following year Doctor Clough was married to Miss Emma Rauschenbusch in Germany. She had been associated with Doctor Clough in the work at Ongole, so that she returned to work with which she was already more or less familiar.

Doctor Clough continued his evangelistic work as in former years, spending most of his time touring over the field. In 1897 seven hundred and forty converts were baptized. The station and village schools also continued

to prosper under the care of Miss Kelly and Miss Dessa. The following year was dark and gloomy. Famine conditions existed, compelling Doctor Clough again to take a Government contract to supply the poor people with work. 1899 opened auspiciously, and the prospects were brighter. The Christians united in asking the Lord for a thousand converts that year, and the close of the year showed that the number had been exceeded by sixteen.

While on a tour in February, 1901, Doctor Clough met with a serious accident. He fell from his high cot and broke his hip. He was carried into Ongole where, unfortunately, there was no competent surgeon to attend to him. Accordingly, the bone was not properly set. It therefore seemed best that he and Mrs. Clough should return to America for treatment. But even there the doctors were unable to restore to him the use of his leg, so that he remained a cripple.

Rev. James M. Baker was appointed to take charge of the Ongole field during Doctor Clough's absence in America. It was a large undertaking for so young a man, but he managed the field and station so well, that he was picked out as the man to succeed Doctor Clough when he should finally retire.

Doctor Clough retired from active service in April, 1905, and handed over charge to Mr. Baker. Thus Doctor Clough completed nearly forty years of uninterrupted missionary service, having arrived in Ongole September 12, 1866. In closing his report of 1905, Doctor Clough said:

> Only the first four months of the year was I engaged in the same work as during the past forty years. Then sickness came upon me. I had to go to the cooler climate of the hills, and there one sickness after another had to be borne. Instead of returning to Ongole and my much loved work, we followed the best medical

advice we could get, and have settled down in the comparatively cool city of Bangalore. In July next we hope to return to Ongole and live in the old bungalow which has kindly been assigned to me for the remainder of my life. I trust that the same hand that has guided us for these many years will continue to guide us till all of his elect are gathered in.

Doctor and Mrs. Clough did return to Ongole, but it was only for a short time. Continued ill health compelled them to remove to Coonoor on the Nilgiri Hills, where they remained till the spring of 1910, when they returned to America. He died at Rochester, N. Y., in November of that year. Thus ended a remarkable missionary career. When President Lincoln died the writer asked a friend in Boston, What will become of the country now? His reply was, " The man never lived, does not live now, and never will live, who cannot be spared when his time comes." Many fears had been entertained as to what would become of Ongole when Doctor Clough died or was removed permanently from Ongole. It will be seen from the subsequent history of Ongole, that the remark just quoted may well be applied to the case of Doctor Clough.

Mr. Baker is, in some respects, the " double " of Doctor Clough. He is like him in many ways, but he is just as unlike him in some other ways. He is like him in that he loves the people and has an intense desire for their salvation. He is like him in that he is an enthusiastic evangelist. Like Clough, he spends much of his time touring among the villages. He is like Doctor Clough in that he regards Ongole, if not the center of all creation, at least the center of the Telugu Mission. But Mr. Baker differs from his predecessor in that he is an organizer, which Doctor Clough was not. Hence he is not only carrying on the work Doctor Clough began, but

he is supplementing it by organizing the great mass of untrained Christians into independent churches and developing them in all the various branches of church work. Hence it can be truthfully said that the work at Ongole has not suffered, as many feared it would, by Doctor Clough's removal to the higher service.

Aside from these natural qualifications, Mr. Baker had considerable experience in the Ongole field before he became the permanent incumbent. He acted for Doctor Clough when the latter was on furlough in 1901, and again in 1904 he was Doctor Clough's associate and had charge of a portion of the field.

In his report of 1905 Mr. Baker says:

> Some years ago Doctor Clough organized a number of churches, but the field was too large to follow up their organization, and these churches lapsed to some extent into the one mission church. According to the recent resolution of the Central Association, all these churches except the one central church were eliminated, as they fell short of the minimum standard laid down for a church. We believe that the time has now come for some of these old churches to take on new life, and others to be organized. The people seem ready and anxious for it. The work of revising the church books which commenced four years ago was resumed after we reached Ongole. It is not an easy job to revise a church book with seventeen thousand names of people scattered over an area of a thousand square miles.

He also reported the Sunday schools, Christian Endeavor Societies, and all the boarding- and day-schools in a prosperous condition.

Making Christians is by no means the only work when on tour. The Christians have to be visited in their homes and encouraged. They bring their troubles to the missionary. They need to be helped over difficult places, and sometimes this is not very pleasant work. Mr. Baker

teaches the people that working and giving is a part of the Christian life.

The following story told by Mr. Baker illustrates in a vivid manner the experiences touring missionaries sometimes have:

> One evening we went with our band to a caste village. As we marched through the village singing and playing, great crowds gathered from all directions. A large body of Christians had also gathered. Settling down in the midst of the village, one of the preachers began to preach. He seemed inspired with the sight of the great crowd. The faces of the Christians were radiant. Everything was going on finely when suddenly something happened. The preacher looked worried. The power of darkness was at work. Soon the richest man in the village, instigated by the Brahmans, no doubt, with five other men, sticks in hand, ordered the people to go home. The men yelled till they were hoarse. Then our band struck up, two hundred Christian voices joined in the singing. The yelling ceased, the Christians began to laugh. The raid had failed. It was Jesus or Baal, and the people chose Jesus.

The Ongole missionaries, in common with missionaries generally, have given a good deal of time and attention to the caste people. Some believe that we have given too much time to the lower strata of society, and that it is high time that we turn aside to the higher classes. Our predecessors were no doubt right when they began with the very lowest class. But they have had their opportunity. Seventy-five years is a long time to give to practically one class of people, especially when the higher class seem ready to hear our message. The Sudras, who form the very backbone of Indian society, appear to be on the verge of coming over in large numbers, and as Doctor Jewett once told the writer, when they come, the day of self-support will have come with them. Mr. Baker has one caste preacher who gives his entire time

to the caste people. He has met with considerable success, but as yet there has been no general turning to Christianity of the caste people. The Malas and Madigas are still the most accessible, and it is natural, specially for the native preachers, to follow the line of least resistance.

The Ongole schools continue to prosper under the able management of Miss Evans and Miss Dessa. Miss Evans, before going on furlough in 1915, reported that the girls' school and the normal school never were in better condition. Twenty normal students went up for the Government examination, and all but two passed. Miss Evans was succeeded by Miss Susan Roberts, who joined the mission in 1914. Miss Kelly, who was so long connected with this school, was transferred to field evangelistic work.

The Jewett Memorial

One of the most important bits of work at Ongole at this time was the erection of the Jewett Memorial. This had long been a pet ambition of Doctor Clough's. Like David of old, it had been his ambition and intention to build a house to the Lord which would also be a memorial to his life-long associate in mission work. But, as in David's case, this honor was denied him and was left for his successor. The foundation of this splendid church was laid on January 6, 1909. The building is of blue granite, with brown laterite trimmings.

It was Mr. Baker's ambition to have the building finished and ready for dedication at the annual conference. It was a large contract, but it was done, and such a gathering as took place at that time had never been witnessed in Ongole before, though large crowds were by no means rare in Ongole. There were some five thou-

MEETING ON PRAYER-MEETING HILL, ONGOLE

sand Indian Christians in from all parts of the field. The Brahmans and other caste people of the town gathered in large numbers, and there were forty missionaries, making a total of 5,840.

Previous to the dedication services, the missionaries had arranged for a great Christian festival. There were lectures by the missionaries and sports by the people. This occupied the whole of the first day up to a late hour at night.

Early in the morning of the second day a procession was formed and a great crowd wended their way up to Prayer-meeting Hill. What a contrast it was to the little band that climbed the hill just fifty-six years before.

Only one of the little group was present, Julia of Nellore. She prayed as she had done on that memorable morning, the first of January, 1854, and with deep feeling praised God for all the wonderful work he had done. The chief magistrate of the district was there, and spoke of the vitality of the Christian religon. The chairman of the municipality also was there, and spoke of the noble and enduring work of Doctor Jewett.

The dedication services were held in the afternoon. Doctor Heinrichs preached in Telugu and Doctor Downie in English. The prayer of dedication was offered by R. Paranjoiti. During these two days Mr. Baker collected some 1,300 rupees for the memorial from three thousand people. The total cost of the building was $7,000, and it is a most fitting memorial to a most worthy man.

Following the dedication of the memorial, the annual mission Conference was held. At this Conference an earnest appeal was made to the Board for reenforcements. The mission had been greatly reduced by sickness and

death. Three new families and three single ladies had been added to the force during the year.

The Clough Memorial Hospital

The Jewett Memorial had scarcely been finished and dedicated before Mr. Baker set to work to secure another memorial in the form of a hospital for Ongole as a memorial to Doctor Clough. In 1911 Mr. Baker wrote:

> The Clough Memorial Hospital has not been built, the corner-stone has not been laid nor the foundations dug, but we have 1,500 rupees in hand given by poor people toward the building.

This project was by no means universally approved. That there should be a memorial to Doctor Clough no one questioned. That it should take the form of a hospital there was pretty general agreement, but that it should be in Ongole, there was considerable difference of opinion among the missionaries. One objection raised was that there was a hospital in Ongole already. The same objection was raised against putting the mission hospital in Nellore. These objectors overlooked the fact that a Government hospital and a mission hospital are totally different in aim. A Government hospital has for its sole aim the healing of the body. Religion is excluded. The mission hospital, on the contrary, has for its chief aim the healing of the soul. Failure to recognize this difference has led some men who ought to know better to disparage mission hospitals in India.

The missionaries living on the Southern Mahratta Railway, which includes a large section of what was once the Ongole field, claimed that there was far greater need for the hospital somewhere on that line than in Ongole, and that a memorial to Doctor Clough would be just as appropriate in one part of the field as another. Meantime Mr.

Baker went steadily and persistently along collecting money. When he went on furlough the Board permitted him to solicit funds to the extent of $40,000. By dint of hard work and God's blessing he succeeded in getting the money. This went far toward settling the question as to the location of the hospital.

When the Conference finally agreed that the hospital should be in Ongole the next question was as to the precise site. There was really but one available site in the town of Ongole, and that was far from ideal. Some advocated a site outside of the town. But to this there were serious objections. The site selected by the missionaries of Ongole was finally adopted, with the understanding that efforts would be made to overcome the objections raised. One of the objections was that a police bungalow and compound prevented a proper entrance to the hospital site. Mr. Baker, Doctor Stenger, and Doctor Downie called on the Governor and members of Council in Ootacamund and presented the case, and after much opposition and delay, Government finally ordered the sale of the police bungalow and compound to the mission. This settled the matter. We now have a splendid site with a beautiful approach from the main road of Ongole.

When the death of Doctor Clough was announced it was by general consent decided that the hospital should be called "The Clough Memorial Hospital." This undoubtedly gave an impetus to the enterprise, especially at home.

In 1916 Dr. Jesse W. Stenger and wife were transferred to Ongole to take charge of the medical work and to supervise the erection of the hospital buildings. The following year Dr. and Mrs. Charles Manley and Miss Sigrid Johnson, B. A., a trained nurse, joined the medical staff at Ongole. As usual, the new missionaries gave

themselves for the first year or two to the study of the language, but also aiding in the medical work as they had time and opportunity.

Doctor and Mrs. Stenger went home on furlough in 1918, leaving Miss Johnson in charge of the dispensary, Doctor Manley being still busy with the language. While in America Doctor Stenger secured $4,500 for the hospital equipment and also a motor-car from the First Church, Pasadena. Doctor Manley also brought out a car, so that when the hospital was finished they would be able to get out into the surrounding villages for medical work, a feature of medical missions which is greatly needed and has been found in other fields to be a most efficient evangelistic agency.

Doctor Manley's report for 1919 shows that good work had been done. The old temporary dispensary had been demolished and the new Pasadena Dispensary occupied.

We give in full Doctor Stenger's report for 1920 together with the total receipts:

The year 1920 has seen marked progress in the building of the Clough Memorial Hospital. Twelve buildings that were not yet begun at the beginning of the year are now well along, three of them being practically finished. The Colgate Ward for missionaries was first occupied by our veteran missionaries, Doctor and Mrs. Downie, in December. We hope to have the use of the fine maternity block within a few weeks now. By the time of our next annual report all the rest of the buildings should be completed. What a joy and relief this will be may be appreciated only by those who have done such building work in India!

We have had 232 in-patients during the year, 24 of whom were confinement cases. These have been cared for in the dispensary building and in the rest-houses, while we were waiting for the other buildings to be ready. In most of the small villages, and these contain ninety per cent. of the population of India, the people are all very ignorant and superstitious. They do not understand the value of hospital treatment, and so they come to us fre-

quently only as a last resort, as the following will illustrate: A man whose leg was crushed by a heavy cart suffered agony for several days in his village, and was found dragging himself toward the well with the intention of ending his misery by casting himself into it. Even then, when brought to the hospital he refused operation. Finally, after gangrene had set in, he consented, and his life was saved.

Pray with us that God will use this institution mightily for the elevation of these people and for the salvation of souls.

232 in-patients; 5,318 out-patients. 16,588, total number of treatments. 489 rupees received in fees, 1,197 rupees received from sale of medicine; total expenses, 5,970 rupees.

Receipts from the Society through the Mission Treasurer	Rs. 74,309-4-4
Specifics	9,925-0-0
Government grant	68,600-0-0
Total	Rs. 152,834-4-4

Much of the success of this enterprise is due to the faith, indomitable will, and perseverance of Mr. Baker. He met and overcame many obstacles and considerable opposition. He had the assistance of a subcommittee in the preparation of the plans, but he was the moving spirit in the whole enterprise. He rendered valuable and untiring assistance to Doctor Stenger in the erection of the buildings. Before going on furlough in March, 1922, he had the joy of seeing the buildings all up and well-nigh finished and some of them occupied. In the same month the Manleys went home in broken health so that Doctor Stenger was left to finish the buildings and carry on the medical work. He was, however, ably assisted by Miss Reilly, who was transferred to Ongole to take Miss Johnson's place when she went on furlough.

The Industrial Problem

For many years there has been a feeling in the mission that the economic condition of our people must be improved before we can have independent, self-supporting churches. With this in view, efforts have been made in various parts of the mission, but for one reason or another most of them have failed. Many reasons might be given, but there are two that stand out prominently. First, there has been no unanimity among the missionaries as to the nature of the industries that should be undertaken. Some have advocated mechanical and others agricultural industries. Many years ago the Nellore missionary brought out from America six hundred dollars' worth of tools, including a turning-lathe. A fine carpenter's shop was started, and was doing excellent work for several years among the boys. But the missionary went on furlough. His locum tenens did not approve of that sort of thing, so the shop was closed, and the tools were stowed away in a go-down.

The second reason for failure has been the want of a selected mission industrial policy, that would insure continuity. In Nellore there was an industrial work for women and girls that was successfully carried on for several years. They were taught machine-knitting, sewing, etc., by which not only did they help to support themselves, but the mission received a revenue from both of these enterprises. But the young lady in charge of the Bible-women's work was called to another field of labor, so that the missionary had to give up her industrial work and take over Bible-women's work. When an industrial enterprise is started it should be with the approval of the mission, and the mission should then see that it be continued as in the case of a high school or hospital.

Rev. S. D. Bawden came out to Ongole in 1904 to engage in industrial work. In the first year while studying Telugu, he gave considerable time to the study of the industrial problem. At the Conference of that year an industrial committee was appointed, of which Mr. Bawden was made secretary. The committee made an elaborate report at the Conference of 1906, in which they set forth what they understood to be their functions, etc. The committee visited many industrial institutions in various parts of India, gathering information. But nothing they had seen appeared to have appealed to them. Mr. Bawden was decidedly of the opinion that agriculture was the one thing that was likely to succeed. It may, however, be said that in this there is room for honest doubt and differences of opinion. Doctor Voelker, a renowned agriculturist, who was some years ago engaged by the Government to report on the possible directions in which agriculture might be improved, after inspecting nearly every part of India, says:

> I unhesitatingly dispose of the ideas which have been erroneously entertained that the ryot's, i. e., the farmer's, cultivation is primitive and backward, and I say that nearly all the attempts made in the past to teach him have failed because he understands far better than his would-be-teachers the particular circumstances under which he has to pursue his calling. Some of our people have told us practically the same thing. They may be right, but we think they are wrong.

Before Doctor Huizinga went on furlough, he asked the industrial committee to take over his industrial plant which, he maintained, had proved to be a financial success. But in his statement he failed to show that his enterprise had been carried on largely with famine-relief money. That being exhausted, the committee did not see its way to assume the financial burden it would probably

involve. Hence the shop was closed. Besides, Mr. Bawden was still of the opinion that agriculture was the most promising form of industrial work. An experimental farm was accordingly established. It was demonstrated that, with improved cultivation, improved results would follow.

In the spring of 1913 the Reference and Industrial Committees held a joint meeting and recommended to the Board the establishment of an Industrial College with Mr. Bawden as principal, with a native staff. The Board did not favor the idea, but agreed that an expert agriculturist ought to be sent out. To this the Conference of 1914 agreed, and subsequently a man was sent out and settled pro tem. at Kavali.

At this juncture a change took place which seriously affected the whole industrial problem. Since November, 1912, Mr. Bullard had been carrying on what is known as "a criminal settlement." It consisted of a class of people called Erukalas, a thieving class whom the Government were seeking to reform. Government were of the opinion that this could be done best under the supervision of the missionaries. When Mr. Bullard went on furlough it was deemed expedient that Mr. Bawden be transferred to Kavali to superintend that work and at the same time continue his experimental industrial station work. Land was offered by Government at Kavali for the agricultural school. But for this purpose a *sine qua non* was water. The only possible source of supply was from wells. Several months were spent in drilling wells. Some water was found, but not sufficient for agricultural purposes. Hence Government resolved to remove the agricultural branch of the settlement to the vicinity of Allur.

Much more might be said of the great work of which Ongole is the center. But enough has been said to give

WARD IN CLOUGH MEMORIAL HOSPITAL, ONGOLE

the reader a fairly good idea of the scope of the great field and its great work. But in spite of what has been accomplished, there yet remains a vast amount to be done before the Telugus of Ongole have been evangelized, not to say Christianized. If we believed that all this great mass of non-Christian peoples were to be converted in this present age, we might be very much discouraged. But we rejoice to know that such is not our mission. It is ours to preach the gospel, to evangelize the people, and leave the results with God. "He that believeth and is baptized shall be saved; and him that believeth not" we leave with God. There is rest and satisfaction in the glorious hope that Christ will see of the travail of his soul and be satisfied. He will see his finished work. As Doctor Clough said, His elect ones will be gathered in and then he will come and take them unto himself.

XIII

MADRAS, RAMAPATNAM, AND ALLUR

Madras

The city of Madras is the capital of the Presidency of that name, and is the third city of India, in respect to size and political and commercial importance. It is distinguished as being the first territory in India owned by the British. It is situated on the Coromandel coast, on the western shore of the Bay of Bengal, in latitude 13° 5′ north. In 1639, the English purchased a strip of land six miles long, and one mile inland, on which they erected a fort, and called it Fort Saint George, a name which, in official documents, the city bears to this day. For a commercial city, its location is most unfortunate. It is flat, and only a very few feet above the level of the sea, and hence its drainage is most imperfect; and yet, strange to say, it is not regarded as a specially unhealthful city, as compared with either Calcutta or Bombay. There is no natural harbor, so that vessels were obliged to anchor in the open roadstead, from one to three miles from the shore, exposed to every wind but the west, and in case of storms, had to put out to sea. An artificial harbor was provided by the construction, beginning in 1875, of two huge breakwaters, of concrete blocks, reaching out like arms from the coast. A terrible cyclone in 1881 wrecked a large part of this massive protective barrier, but the damage was later repaired. Even so, at all times the surf in the harbor is very heavy, and when storms threaten ships put to sea. Yet, in spite of these natural hindrances,

Madras has risen in population and wealth to the third place among Indian cities.

Although Madras is a Tamil city, it contains 110,000 Telugus. Hence it was that, in 1837, Mr. Day removed to Madras; but he soon after decided that a mission to the Telugus should be in the Telugu country. After the mission had become established, however, there were many reasons why it should have a station in Madras. Among these may be mentioned (1) the fact that it is the chief city of the Presidency, including, of course, the Telugu country; (2) that it is the base of supplies, including the port of entry, for the larger portion of the Telugu country; and (3) the fact already mentioned that there are nearly a hundred thousand Telugus within its limits for whom there was no mission laboring exclusively. There were Telugu schools, but no Telugu mission. For these reasons, a station in Madras was earnestly advocated for many years.

When Doctor Jewett returned to India, in 1878, it was the wish of the Executive Committee that he should locate in Madras; but Doctor Jewett had a decided preference to return to his old field in Nellore. He accordingly went to Nellore, and remained there several months. In September, however, he was induced to reconsider his decision, and removed to Madras to open the new station. On the first Sabbath of October he held his first service in a small chapel in the compound of a house he had rented in Royapuram. The number present at this first service was thirty. Their plan was to conduct Sunday school and service in the chapel in the morning, and to preach in the bazaars and surrounding pettas in the evening. Preaching was also continued in the afternoons of week-days, and a prayer-meeting held in the chapel every Friday evening. A day-school was commenced in the

mission compound, with ten pupils. Also one in Kondetope, from which the first convert came. Zenana work was attended with some difficulty, because it was a new departure in that part of the city. Still, during the first year, six houses were regularly visited, and fourteen pupils taught. Both the school and zenana work was under the superintendence of Mrs. Jewett.

Rev. S. W. Nichols and wife joined the mission December 5, 1878. Mrs. Nichols (daughter of Doctor and Mrs. Jewett), being a native of Nellore, had not quite forgotten all her Telugu, or, at all events, it came to her very rapidly; and hence she became a most valuable addition at a very early period of her missionary career.

The First Telugu Baptist Church was organized December 8, 1878, with fourteen members, who had brought letters from Nellore and Ongole. A number of additions was made by baptism and letter, so that at the end of 1880 the membership was twenty-seven, and the pupils in school numbered one hundred and three. Miss M. Menke joined the mission December 13, 1880, and continued to labor chiefly in school work till 1884, when she became the wife of Rev. A. A. Newhall, and removed to his station at Hanumakonda.

In June, 1881, Rev. N. M. Waterbury was appointed a missionary to the Telugus and designated to Madras, where he arrived November 7, 1881. Some time previous to this the station had been removed from Royapuram to Vepery. But when in August, 1882, Mr. Waterbury took over the work from Doctor Jewett, the latter returned to Royapuram. All these years, and until 1885, the Madras work suffered for want of a fixed dwelling-place—the missionaries having to live in hired houses, and hence subject to frequent changes. By the efforts of Doctor Clough, while at home, the money for two houses

was secured. The Madras work was thus divided into two sections, according to the location of the houses.

From August, 1882, Mr. Waterbury continued the work at Vepery, and also acted as mission treasurer during Mr. Downie's absence in America. A second church was organized October 6, 1884, with a membership of eighteen, who were dismissed by letter from the Royapuram Church. In 1885, Mr. Waterbury purchased a house and compound in Perambore, in the northwest corner of Madras. It was thought by some that this selection was not a wise one, being too far removed from the center of the population, and the compound itself, though large and open, was too low and wet and difficult to drain, and hence likely to be unhealthful. But on the other hand, good compounds in the most desirable locations were difficult to obtain and very expensive; and in the opinion of the missionary, Perambore was a growing section, and sufficiently near the Telugus to be readily accessible. Doctor Clough made a visit to the place, and approved of the selection; but it was at a time when one of the chief objections to it could not be detected, namely, the marshy nature of the land.

As soon as Mr. Waterbury got possession of the property, which was attended with a great deal of labor, worry, and vexatious delay, he set apart a portion of the house for a chapel and schoolhouse, so that the work was not interrupted. He continued the outstations that had been established, and added to them. Preaching in the surrounding pettas was continued daily, and the work pushed in every possible direction. He had few assistants, and, with one exception, not very efficient, but he made the most of what he had, and the work progressed. But he felt handicapped for want of a suitable chapel for the regular services, and hence began at once to lay his

plans for securing a chapel. The regular offerings of the church were chiefly devoted to this object. As the amount needed for the purchase and repair of the mission property was less than the appropriation for it, he asked and obtained permission to use the balance for the chapel. The building was accordingly begun. We mean something more than a figure of speech, when we say that into this work Mr. Waterbury literally put his life. His means were limited, and he planned accordingly; but to secure the best possible results for the money at his disposal, he labored hard, and attended personally to almost every detail. His zeal carried him beyond his physical strength, and it was while attending to this work, exposing himself to the wet ground underfoot and the sun overhead, that he contracted the sickness which ended his life. He lived long enough to see the chapel so far completed as to hold in it the last communion service he ever attended. He had planned for the dedication of the chapel at the annual mission conference, in January, but his own funeral service, in November, was its dedication. The chapel is a unique little building, in every way suitable for the purpose. It is everything that could be desired, without a single rupee's worth of superfluous ornamentation or expense.

Rev. E. E. Silliman joined the mission in 1884. He lived at Vepery till 1885, when he removed to the new house at Tondiarpett. This house was purchased for Doctor Jewett, and was selected by him as the most desirable of the houses available in that section of the city. It is in the midst of a native population of the better class, and hence is well situated for work in that particular section; but, like the Perambore house, it is too far removed from the center for ready access to other portions of the city where Telugus lived.

In 1886, Mr. Silliman's health became impaired, and he was strongly advised to leave the Madras coast, and find a drier climate. He was accordingly transferred to Secunderabad, to cooperate with Mr. Campbell, but soon after took charge of the Kurnool field.

During her residence at Royapuram, Mrs. Jewett became interested in zenana and caste girls' school work. A caste girls' school was established, and a number of zenanas were visited, and the women taught. In 1884, Miss M. M. Day removed to Madras, to engage with Mrs. Jewett in this work. At first, Miss Day took the caste school, but when Mrs. Jewett's health failed, Miss Day succeeded to the entire women's work in Royapuram. In this department she has had much encouragement and success.

Toward the close of 1885, Mrs. Jewett's health was so shaken, that her departure from India was deemed the only hope of saving her life. Doctor and Mrs. Jewett had been looking forward with fond expectation to a speedy return to the scenes of their former labors in the vicinity of Nellore. Since Mr. Bullard's departure from Allur, no one had been permanently settled there and, on account of the pressure of other work, it could be but indifferently cared for by the missionary at Nellore. Appeals for a man for Allur had so far been in vain; and as Doctor and Mrs. Jewett knew the field, and as Royapuram had been provided for by the arrival of Mr. Silliman, they applied for and obtained permission to remove to Allur. But, in the meantime, and to the regret and disappointment of all concerned, Mrs. Jewett's health gave way, and they were obliged to return home. They left Madras in December and, after a brief sojourn in Malta, reached home in safety.

The saddest event, and severest blow to our work in

Madras, was the death of Mr. Waterbury, which occurred on November 11, 1886. Overwork, and especially the supervision of the erection of the new chapel, brought on an attack of enteritis, which after a week's illness ended his life. He was but thirty years of age, and had just completed his fifth year of missionary service, when he was called to his rest and reward. The mission conference met that year at Perambore, when the new chapel was dedicated. The absence of Mr. Waterbury at this service made it exceedingly sad and impressive. The Scriptures read on the occasion were selections which Mr. Waterbury had chosen for this service. The dedication sermon was preached by Rev. A. A. Newhall.

Mrs. Waterbury would gladly have labored on in Madras, but her health was not at all good. She, therefore, left the following spring, with her two little children, and with great difficulty reached home in a very feeble condition.

Rev. W. R. Manley and wife, of Ongole, were on the eve of returning home when this sad vacancy occured in Madras. They were, however, induced to defer their departure for a year, until some one could be sent out to occupy the place. They accordingly removed to Perambore in March, 1888.

Rev. D. H. Drake, after an absence of nearly seven years, rejoined the mission in December. He was requested, for the time being, to remain in Madras, and accordingly Mr. Manley handed over the work to him, and, on February 9, Mr. Manley and his family sailed for the United States on furlough.

On the passage out, Mr. Drake became deeply interested in a young lady, Miss Alexander, who was on her way to engage in missionary work in connection with the Canadian mission at Cocanada. The result of this

REV. T. H. NURSIAN AND FAMILY, OF NELLORE

was that Miss Alexander became Mrs. Drake on January 17, 1889. The Canadian brethren were greatly disappointed at the loss of so valuable a helper, but what was loss to them was gain to us, and thus the equation was maintained.

Rev. Charles Hadley was appointed as the successor of Mr. Waterbury, and arrived in Madras on November 27, 1890. In July of that year, Mr. Drake became pastor of the Madras English Baptist Church, but continued in nominal charge of the Perambore work till October, 1891, when Mr. Hadley assumed charge.

In 1893 Mr. Hadley reported progress and marked spiritual activity in the churches. The number of baptisms was the largest in the history of the station. The spirit of giving had also been largely increased, the contributions having been more than doubled.

The bungalow that Mr. Waterbury purchased at Perambore was found to be resting on a poor foundation. The walls were cracked to such an extent as to be considered unsafe. Hence they had to be pulled down, and the bungalow practically rebuilt. The purchase of that property proved to be a mistake. It was not generally central, nor was it in a Telugu center. It was cheap to begin with, but dear in the end. The bungalow and part of the compound were finally sold, but the chapel and part of the compound were retained, and some work continues to be done there. With our better organization, such mistakes in the selection of sites for mission stations and erection of mission properties are not so likely to occur.

Mr. Hadley's health broke down in 1894, and he had to return home. Mr. Guernsey took his place. He was full of hope for great prosperity in the near future, but in one short year his missionary career ended owing to the ill-

ness of his wife. He was succeeded by A. H. Curtis, who took up the work in 1895.

Mr. Curtis remained at Madras till 1903, completing ten years of continuous service. The year before they went on furlough, the Curtises were obliged to leave the Perambore bungalow which, although so recently rebuilt, was condemned as unsafe. They removed to Tondiarpett and occupied the substantial bungalow purchased for Doctor Jewett, but which he never occupied. This in some respects at the time was a better center for work than Perambore. It had a considerable Telugu population of the better class, and hence was an excellent place for zenana work; but the character of the population has changed and is now chiefly Tamil.

The year 1904 was an eventful one for the Madras station. The Curtises had gone on furlough the previous year, and the Manleys had taken their place as a temporary measure, while retaining the pastoral charge of the English church. But this was too much for Mr. Manley and not at all satisfactory as concerned either the Telugu or the English work. Something had to be done, if the work in Madras was to be continued.

When Doctor Ferguson returned from furlough in 1903, he resumed his appointment as vice-principal of the theological seminary, and Mrs. Ferguson took over charge of the dispensary from Doctor Coats, who had to return home on account of ill health. But at the conference in December of that year, the interests of Madras were brought up for discussion. The needs of the Telugu work were specially considered in view of the fact that there was no missionary devoting himself to that work. After a long discussion it was unanimously decided that Doctor and Mrs. Ferguson be transferred to Madras. This was an excellent arrangement for Madras, but it

upset once more the oft-repeated effort to get and maintain two men in the seminary.

The Madras mission house was at that time in Tondiapett, which was as much too far north as Perambore, the former location, was too far west. A rented house was found in Egmore near the center originally selected for the Madras work. To this the Fergusons removed, but soon after a house in Vepery called "Bishopville" was for sale. The Madras missionaries considered the location ideal and the price not unreasonable. The property was purchased, and after a thorough overhauling, the Fergusons moved into it.

For some time after the occupation of Bishopville, the single ladies continued to live in the house at Tondiarpett. But this was attended with some inconveniences and was regarded by some as decidedly unhealthy. So the single ladies removed to Bishopville, and eventually the Tondiarpett house was sold.

In his report for 1906 Doctor Ferguson mentions the commencement of a unique work that seemed to him to be full of promise. It was a work among students, clerks, and other young men. Tennis-courts were prepared, and other games provided; and the young men were invited to meet on Saturday afternoons. A simple tea was supplied and afterward music; readings and religious services were held. The work began in a small way, but gradually it extended and included Hindus, Mohammedans, and Burmans, as well as Christians.

In the same report to which reference has just been made, Doctor Ferguson mentions the fact that by the failure of Messrs. Arbuthnot and Co. Miss Day had lost five thousand rupees which she had collected for a church as a memorial to her father, the founder of the mission. This was a great disappointment to her and

to the mission as well. Miss Day went home in 1909 and never returned. She was not permitted to see the memorial erected to her father, but she lived to hear of it.

Rev. and Mrs. F. H. Levering were transferred from Secunderabad to Madras to relieve Doctor and Mrs. Ferguson, who went on furlough in 1910. The schools at this time were supervised by Miss Harvey, and the Bible and zenana work was in the care of Miss L. V. Wagner.

Doctor and Mrs. Ferguson returned from furlough in 1912 and relieved the Leverings, who resumed their work at Secunderabad.

Rev. and Mrs. T. V. Witter joined the mission at Madras at this time, also Miss Julia Bent. It was the intention that Mr. Witter should devote himself to the student class and other young men of Madras, for which work he had special qualifications. But missionaries sometimes break down and have to go on furlough. Where there are two missionaries in a station, and no other reserves to draw on, one of them has to be given up. That is what happened in this case, and Mr. Witter had to be withdrawn from Madras and sent to another work up country.

The long-looked-for and much-prayed-for Day Memorial materialized in 1915. This was made possible by the gift of the late Mrs. John D. Rockefeller. The new building stands in the Bishopville compound, at the corner of Vepery High Road and Rundall's Road. It is a substantial building, built of brick, iron, and teak. The main hall is 50 x 26 and is fitted with electric lights and fans. In the rear of the hall are rooms for library, reading, and committee rooms. It was dedicated with appropriate services December 4, 5, 1915. The vice-principal of the Law College presided and delivered an eloquent

address. Doctor Downie of Nellore preached the dedicatory sermon. It was a very delightful occasion.

There was another memorial added to the equipment of Madras. This was what was called "a Neighborhood House," and was the gift of Mrs. Peabody, formerly Mrs. Waterbury, and children as a memorial to the husband and father. It is located in Perambore, where Mr. Waterbury began and ended his work in Madras. It serves as a church, schoolhouse, and a place for social gatherings.

Sundry changes in the personnel of the station took place this year. The Witters were transferred to Podili, Miss Wagner to Ramapatnam, and Mrs. Ferguson returned from America, where she had gone for medical treatment. She brought with her the daughter, Miss Susan. This was the occasion for great rejoicing on the part of the Telugu Christians, and we venture to think that the happiest people in the crowd were the Fergusons themselves.

From Doctor Ferguson's report of 1919 we quote one or two items of special interest:

It was my privilege to give baptism to a Parsee man about the middle of the year. His story was most interesting. As a boy he studied in an American mission school over on the west coast of India. After his school days he learned electrical engineering. Then came the great war. He enlisted in the service and went to France, and had to do with installing and maintaining electrical communications up near the front. He fell ill and was sent back to a base hospital where he fell under the care of an American physician, who was a Christian man and who gave him a New Testament. This he read and believed, promising himself that when he returned to India he would put his Parsee teachers to the test and see what they had to offer, and that if they were unable to satisfy him Christ should claim his allegiance. He failed to get what he wanted in Zoroaster, and he decided definitely for Jesus. After being mustered out of the service, he came to

Madras in search of an American mission and found Bishopville. After satisfying ourselves to the best of our ability that the man was a true believer, we acceded to his request and baptized him, sending him on his way rejoicing. The year closes with a number of fine young men either rejoicing in Christ as a new-found possession or inquiring concerning the way of more perfect obedience to him.

When Miss Bent went on furlough in 1918, Miss Elberta Chute took her place, and when Miss Bent returned in 1919 Miss Chute continued in Madras, dividing the work with Miss Bent.

Another important addition was made to the Madras staff that year. From the origin of the mission the mission treasury had been in the care of a missionary in addition to his ordinary missionary work. For years the mission had been calling for a business man to attend to the treasury and kindred work. This year Rev. F. C. Marquiss arrived in Madras for that work, thus relieving Doctor Ferguson for the more direct mission work.

The Fergusons, after seven and a half years of very strenuous and successful work, went on furlough in 1920. There was no one appointed to take the places thus left vacant. The Marquisses, Miss Bent, and Miss Chute divided the work among them till the Fergusons returned. In spite of many changes and disabilities a fairly good year was reported, including a few baptisms. The Vepery Church also had a good year and reported a balance in the treasury of a thousand rupees.

The Fergusons returned in October, 1921, bringing with them their two daughters, Susan and Helen, the former under appointment of the Woman's Board. Helen is a trained nurse, and besides being a comfort and help to her parents, will doubtless find ample scope for her professional services.

Needless to say the Fergusons received a very cordial welcome from their people, and in his report of the few months of the year since their return, he expresses the joy they felt in being once more back in their beloved work. He also speaks of the changed condition of the country, demanding, as he thinks, a change in the methods of mission work. He thinks that the old method of street preaching must give place to a more direct and personal approach to the people. We are inclined to think that he is right. The race feeling that has been created, amounting almost to hatred, and in some cases including antipathy to the missionaries and their message, seems to demand that we get closer to the people and make our message more direct and personal. Hence Doctor Ferguson feels the increasing importance of the work among the young men and especially among the student class. With this in view the Fergusons returned with money for a hostel where students are now accommodated in a home with religious influences all around them. The hostel was a gift of a family named King, of Gloversville and Johnston, New York, and cost about 50,000 rupees.

The Madras English Baptist Church

As we have seen, Mr. Day removed from Chicacole to Madras in 1837, and began preaching both in English and Telugu. On August 4, 1838, a church was formed consisting of fifteen members, some of whom were members of our churches in Moulmein and Tavoy, Burma. In the records of the present church there is no mention of the church organized by Mr. Day, but this may be accounted for by the fact that after Mr. Day removed to Nellore in 1840, there was no pastor for seven years. Mr. Collins Page, who was sent out by the English Baptist Society,

is said to have organized the present church, but as it was probably composed largely of the members of the church organized by Mr. Day, it is fair to assume that it was simply a reorganization of the church founded by Mr. Day.

After several changes in the location of the church, Mr. Page secured the present church site, and a building was commenced. It was completed and formally opened for worship on September 2, 1858. About this time Mr. Page organized a church at Bangalore, now known as the Ebenezer Baptist Church. Mr. E. Marsden, a member of the Madras church, was ordained pastor. After twelve years of faithful and successful service Mr. Page resigned the pastorate of the Madras church and returned to England. During his pastorate eighty-six persons were baptized into the fellowship of the church.

The next pastor was Rev. W. A. Claxton, who was sent out by the English Baptist Society, who paid his passage, but he was expected to get his own support from the church. This, however, did not prove satisfactory, so he left the church and went into other employment.

Rev. Alfred Sturges followed Mr. Claxton in the pastorate in October, 1861, but his health was not good, so he very soon resigned and returned to England in 1864.

Rev. W. Money was the next pastor. He had been a student of Bristol College. He arrived in Madras in 1865. His pastorate was a long and successful one. The church-membership so largely increased that the building had to be enlarged. But after some years the conditions in the vicinity of the church changed so that the membership fell off, and the church was no longer able to pay the pastor's salary. So he resigned and went into business. He died on October 21, 1881.

After Mr. Money's pastorate of twelve years, the

church was without a pastor for two years. Correspondence was had with Mr. Spurgeon, and in 1879 Mr. Raymond Maplesden came out to take charge of the church. He arrived in November, 1879, and assumed charge of the church. After two years of faithful service he decided to go into native work and joined our mission at Ongole. After a short stay there he was transferred to Secunderabad.

From that time the church was without a pastor for eight years. Mr. J. N. Foley was then asked to supply the pulpit for three months. He stayed a year, when the church asked for his resignation. From that time on, the church came under the care of our own missionaries.

Rev. D. H. Drake, who was then our missionary in Madras, became interested in the English church and acted as its pastor for some time. Steps were then taken to unite the church with our mission. In 1890 a committee of the church, consisting of Messrs. Kent, Fewkes, Thomas, and Lewin, was appointed to confer with a committee of the mission, consisting of Messrs. Clough, Boggs, and Downie, to arrange the terms of union.

It was found that in order to secure a legal transfer of the property to our society, the matter had to go into the High Court of Madras. The following were the conditions of the transfer:

I. On the Part of the Vepery Church

1. To make or secure a legal transfer of the land, chapel, school, pastor's house, furniture, vested and all other funds, and its interest in the New Town Evangelistic Hall and all other property belonging to the church.

2. To comply with all the rules of the Executive Committee of the American Baptist Missionary Union which are binding on all other churches of the mission.

3. To adopt the faith and order of the American Baptist churches composing the Union.

4. To continue to contribute to the support of the pastor, repairs and improvements of the church property, benevolence, and all other good work as the Lord prospers the church, and as the church may from time to time direct.

II. On the Part of the Missionary Union

1. To undertake the ownership, protection, and upkeep of the church property, and to maintain a regular English Baptist church service, and to foster evangelistic, educational, and all other good work among the Europeans, Eurasians, and native people of the district.

2. To provide a pastor for the church, just as the Union provides missionaries for the various stations of the mission. In case of a vacancy in the pastorate, every endeavor will be used to fill the vacancy, and in the interim to supply the pulpit by missionaries of the mission, or in such other ways as may be expedient.

The union was consummated on the conditions named. Mr. Drake continued as pastor till December, 1891, when on account of ill health he was obliged to resign and to return home.

Rev. J. A. K. Walker of the Canadian Baptist Mission being in the city for some time, was invited to supply the pulpit for a time. His ministry was very satisfactory and much appreciated.

The next pastor was Rev. W. H. Beeby, a missionary of our society. His pastorate was a brief one. He went home in the middle of 1893. He was succeeded by Rev. T. P. Dudley. Mr. Dudley's report for 1894 was far from encouraging. Mrs. Dudley's health was poor. He continued his work with varying success, but on the whole with considerable advance, till early in 1899, when he was obliged to resign and return home.

The next pastor was Rev. I. S. Hankins. He had been for some years the missionary at Atmakur, where he erected the mission bungalow and did good work. He volunteered to supply the Vepery pulpit for some months,

but as no one was available as permanent pastor, he continued to serve the church till 1901, when he went on furlough.

Rev. A. H. Curtis, who was in charge of the Telugu work in Madras, assumed charge of the Vepery church in addition to his own work, assisted occasionally by other missionaries. This lasted till 1903, when Rev. W. R. Manley became pastor. The following year Mr. Manley reported a very encouraging condition of the church. Thirty-one had been baptized. The prayer-meetings were well attended, and 2,203 rupees had been raised for the general work of the church. Mr. Manley continued as pastor till 1910 when he went on furlough. He returned to India, but in 1916 his health broke down completely, so that he and Mrs. Manley had to return home and never resumed work on the field.

Rev. S. Stevenson, then of Coimbatore, was called to the pastorate by the church, and on December 31, 1916, he was ordained by a council called by the church. He continued to do faithful service till 1922, when he went on furlough.

The Vepery church has had a checkered career, and its future is still a problem.

Ramapatnam

Ramapatnam is a small village on the shore of the Bay of Bengal, forty-five miles north of Nellore. It is a place of no especial importance in itself, but previous to 1870 was the headquarters of the subcollector of the district. In that year, however, the subcollector was removed to Ongole. This left unoccupied a fine large compound of nearly a hundred acres and two bungalows all ready for occupation. As there was no prospect of any government official requiring the premises, the prop-

erty was thrown into the market and offered at a comparatively small price.

It will be remembered that after the occupation of Ongole, Ramapatnam was one of the places selected by the missionaries as the most desirable location for a station between Nellore and Ongole, and also that Rev. A. V. Timpany and wife, who were to occupy the new station, were already in Nellore. Mr. Timpany had searched over the whole region for a suitable place for the station, but not one could be found. But as soon as he reached Nellore he heard of the proposed change of the subcollectorate. Shortly afterward this magnificent property was purchased for the nominal sum of three thousand rupees. One of the bungalows was occupied by Mr. and Mrs. Timpany, February 5, 1870, and the other was speedily converted into a chapel, and thus the missionaries were enabled to begin their work at once.

On March 25, a church was organized composed of members from the Nellore and Ongole churches and numbering thirty-five. This was increased to one hundred and fifteen by the close of the year. There would probably have been a much larger number received, but a spirit of persecution broke out, and many of the Christians were shamefully treated. This led some to turn back, and others who manifested a disposition to renounce heathenism were deterred. The immediate cause of this persecution was the refusal of the Christians of Kondiahpalem to eat meat sacrificed to idols.

Miss Peabody, the first single lady sent to this mission, arrived in Ramapatnam in 1872. After two years of study and prospecting as to how and where she should begin work for the women and girls for whom she had come to labor, she decided that a girls' boarding-school presented the best field. This was probably wise, and it

certainly was safe, since it had been found to work successfully both in Nellore and Ongole. Accordingly, a building was prepared and a school begun with six girls. In 1875, the number had increased to forty-five.

In 1877, Miss Peabody became the wife of Rev. George Pearce, a retired missionary of the English Baptist Missionary Society, and then living at Ootacamund, on the Nilgiri Hills. This, however, did not end Miss Peabody's missionary career. Mr. Pearce still had much missionary zeal, and although himself unfamiliar with the Tamil, he had gathered a company of Tamils at Ootacamund and employed a native catechist to preach to them. He also had an English congregation. Into this service Mrs. Pearce entered earnestly.

By the end of the fifth year of the new station at Ramapatnam two churches had been organized, with a total membership of 769; two station schools, a number of village schools, and seven outstations had been established.

Mr. and Mrs. Timpany returned to America in February, 1876. During the two years he was at home, Mr. Timpany studied medicine and took the degree of M. D. Being a Canadian, he was urged to leave our mission and join that of the Canadian Board. This caused him a good deal of anxious thought, and it was only after a severe struggle that he finally felt compelled to join the mission of his own country. He loved his old field at Ramapatnam, but felt that duty called him to Cocanada. Here he labored earnestly and faithfully until February 19, 1885, when he was seized with cholera and in a few hours entered into his eternal rest.

Rev. A. A. Newhall joined the mission in 1875, and succeeded Mr. Timpany at Ramapatnam. It was a most unfortunate time for a young and inexperienced mission-

ary to have thrust upon him the care and responsibility of a large mission station. The great famine was just impending, and instead of having the first year or two for study and getting acquainted with the field and people, he had to lend a hand in the one great work of the hour, famine relief.

When the Timpanys left, Miss Peabody accompanied them to Madras and remained there about eight months studying medicine. Miss Mary A. Wood, who had been appointed to Nellore and who arrived there in January, 1875, was requested to take temporary charge of the girls' school at Ramapatnam till Miss Peabody returned. But in the meantime she became Mrs. Newhall, and on Miss Peabody's return, Mrs. Newhall handed over to her the girls' school while she took charge of the boys' school and otherwise entered earnestly into the work of the station. But her missionary life was brief. She died in Nellore, October 9, 1877.

During 1878 there were 526 baptized on the Ramapatnam field. The station schools were continued, but with great difficulty, after Mrs. Newhall's death. It is of the greatest importance that every station should have a missionary family. A man without a wife is badly handicapped in such work. Still, the work of the year was on the whole very prosperous, and for that very reason it is all the more painful to record the utter collapse of the Ramapatnam mission field in 1879. Up to 1878 there had been but one church at Ramapatnam for the Christians generally and the students of the seminary. But during the great revival a large number of converts had been gathered by the teachers and students of the seminary. At first, these converts were baptized into the station church. But as the number increased, questions arose respecting their reception, which led to the formation of an

independent seminary church. This led to further complications which greatly marred the peace and harmony of the station.

Previous to his departure for the United States, Mr. Drake invited Mr. Newhall to leave Ramapatnam and take charge of the Kurnool field. This Mr. Newhall was not altogether willing to do, but was willing to undertake the care of both fields till help should come from home. But owing to the great distance between the two fields, this was an almost impossible task. He, however, undertook it, and the result was that in a few months he completely broke down while out on a tour, and was carried into Nellore, to all appearances more dead than alive. No one believed it possible that he could recover; but skilful treatment and careful nursing at the mission house brought him up from the very gates of death. As soon as he was able to travel he was ordered to quit India. He sailed from Madras in September, and as it would have been dangerous for him to face the winter of England, he went to the south of France, where he remained till spring.

In the absence of a man to take up the Ramapatnam work, the field was temporarily divided between Nellore and Ongole, while a circuit of ten miles was given to the seminary. This arrangement continued till the establishment of a new station at Udayagiri which naturally took up a large portion of both the north and south sections of the old Ramapatnam field. But this by no means sufficiently provided for what was the Ramapatnam field.

Ramapatnam Theological Seminary has had a very important part in the work among the Telugus. It has frequently been said that if India is ever to be evangelized, it must be done to a very large extent by native

agency. This is so universally believed that there is scarcely a mission of any importance in India that has not a " school of the prophets " to prepare natives for the ministry. Soon after Mr. Clough moved to Ongole, he began to agitate the question of a theological seminary for the Telugus. But it was not till 1870 that the subject took definite shape. At the mission conference of that year, held at Ramapatnam, it was *" Resolved,* That a theological seminary is, in our opinion, an immediate necessity for the Telugu Mission." This, with several other resolutions bearing upon it, was unanimously passed and Mr. Clough was asked to correspond with the Executive Committee on the subject. The result of this action was that the Executive Committee sanctioned the request for the seminary and provided funds for the necessary buildings. By unanimous consent the seminary was located at Ramapatnam, and this being the case the erection of the buildings was naturally entrusted to Mr. Timpany. The seminary was opened in April, 1872, under the management of Mr. Timpany, assisted by the native teachers. The number of students the first year was fifteen.

In the absence of anything like a high school in the mission, Mr. Timpany arranged the course of study to cover six years, the first three being preparatory and the last three purely theological. But this course was never strictly followed, and for two reasons. In the first place, the class of students sent to the seminary was not, as a rule, such as could take up the higher secular studies that had been prescribed. Some did take them up and pursued them with credit, but they were in the minority. The students were generally somewhat advanced in years, and some of them were married men with families. Hence, a few years of Biblical study were all they cared to take. Another reason was, the pressing need in the

mission for preachers with even a very limited education made the missionaries impatient to get back the few that had been sent to the seminary. Still, the preparatory course was retained and followed more or less closely for several years.

In his first annual report of the seminary, Mr. Timpany said:

> It is our purpose to raise up a class of fairly educated men, simple in their habits, with no artificial or imported wants—a ministry that the poor churches will not find it impossible to support.

Rev. R. R. Williams, who had been designated to the seminary, arrived in Ramapatnam, January 10, 1874, and immediately took over charge from Mr. Timpany. Although the latter remained on the list of teachers for a short time, the whole burden of the seminary fell on Mr. Williams. This was hard, for he was obliged to begin teaching by the help of an interpreter. It should be said to Mr. Williams' credit, that he entered upon his duties with great enthusiasm and succeeded better than the untoward circumstances warranted any one to expect.

During the seven years of Mr. William's first term of service he labored with untiring zeal to prepare the students under his care for usefulness, and to build up the seminary and make it a power for good in the mission. He had many difficulties to overcome before success could be attained. In 1876, he was sorely afflicted in the death of his devoted and faithful wife. In this death the seminary also suffered, for Mrs. Williams was a teacher and watched over the boys as a mother.

From very small beginnings, Mr. Williams was permitted to see the work grow and prosper far beyond what even he had hoped for.

In February, 1881, Mr. Williams sailed for the United States. In his absence, the seminary was in charge of Rev. W. B. Boggs, who carried on the work successfully till Doctor Williams' return in December, 1882, with his second wife, who was Miss Alice Mills of Buffalo; then Mr. Boggs removed to Cumbum, to open a new station there.

During Doctor Williams' sojourn in the United States, he secured fifteen thousand dollars for a new seminary building, which was to provide classrooms, an assembly hall, and a chapel. He also received from Mr. William Bucknell, of Philadelphia, one thousand dollars for the purchase of a seminary library, and from other sources, money for the purchase of a press, which was set up, and on which has been done a good deal of the mission printing.

The continued illness of Mrs. Williams rendered it necessary for them to return home in 1886, and they sailed from Madras on the sixth of July. The seminary was left in charge of Doctor Clough, who undertook to give it a general oversight, and to visit it once a month to make the payments. But the work of the seminary was left with the Telugu teachers.

Rev. W. B. Boggs had been at home on furlough only ten months when the Executive Committee offered him the appointment as president of the Seminary. He immediately canceled the balance of his furlough and returned to India. He arrived in Ramapatnam on March 22, 1887, and immediately assumed the responsibilities of his new duties.

The work had grown to such an extent that Doctor Boggs felt he must have an assistant. It was, therefore, a great joy to him when his own son, Rev. W. E. Boggs, was designated to the Telugu Mission. He and his wife

arrived at Ramapatnam December 15, 1890, and were later assigned to the seminary.

Miss E. J. Cummings, M. D., arrived in Madras December 13, 1886, designated to Bapatla, where she began her medical work. Her services were so much in demand the first year, that she had no fair opportunity of getting the language. She was therefore allowed one year free from all work but study. This year was spent partly in Coonoor, as her health had been far from good. In December, 1880, she was again prepared for medical work, but was now transferred to Ramapatnam. Here she had a good dispensary, and a growing practise among the women of Ramapatnam and surrounding villages. She also had some Bible-women under her charge, and made occasional trips in the district on evangelistic, as well as medical work.

In 1891, Miss Cummings was again compelled to retreat to the hills. For a time she seemed to have been restored to health; but the improvement was of short duration, and early in the year, 1892, she returned to the United States.

Doctor Boggs continued to carry on the work at Ramapatnam till 1893, when on account of broken health he had to return to America. Doctor Williams was at that time acting as missionary at Nellore, but as Doctor Downie was about to return from furlough, Doctor Williams was asked to resume his old work at Ramapatnam. But the very next year he met with an accident which crippled him for the rest of his life. He went home in 1895, and died at Redlands, California, in 1916.

Rev. J. Heinrichs was transferred from Vinukonda to Ramapatnam and became president of the seminary. On November 22 of the same year Mr. Ferguson arrived in Ramapatnam and became vice-president of the seminary.

That was a bright day for the seminary, for two missionary teachers had for a long time been urgently needed and earnestly desired. The seminary never was so well equipped before. Both of these men were eminently fitted for the position, but, as we shall see later on, this excellent arrangement did not last long. Furloughs come due, and with no reserve force it is seldom we can afford two missionaries in the same station. One missionary having two or more stations in charge is much more frequent.

Mr. Heinrichs urged the need of a medical missionary to carry on the work begun by Doctor Cummings in 1889. Mrs. Heinrichs and Mrs. Ferguson did what they could, but with the care of the boarding-school and the many other things the wives of missionaries have to attend to, it was too much. But the conference did not see its way to recommend a medical missionary for Ramapatnam. With a good hospital at Nellore only forty miles away, it was considered that an American trained nurse would meet all the requirements.

At this time there were 134 students in the seminary, of whom 41 were wives of students. The students were of a better class than usual. Eight of them had had more training in the high school, and a few of them had studied up to the matriculation examination.

The report of the Ramapatnam field for 1896 is interesting as showing the variety of work a missionary has to do. Besides the seminary work, there are four outstations to be cared for. The field contains a population of 30,000, in an area of 250 square miles, and living in 50 different villages. With such a field, one man with no other duties could find ample scope for his best endeavors. But we find Mr. Ferguson in his first year of service, which ought to have been given entirely for

the study of Telugu, teaching in the seminary and at the same time having charge of the Kavali field. His report for that year says:

Just after returning from conference in January, at Doctor Downie's request, I took over charge of the Kavali field until a missionary could be found to take it. Some twenty visits to the station have been made and the general work and the property of the mission cared for.

In the spring of 1898 the Heinrichs family went on furlough, leaving Mr. and Mrs. Ferguson in sole charge of the work at Ramapatnam and Kavali. From the report of that year we take the following interesting items:

The first part of the year was full of painful experiences. A chain of events, reaching back some fourteen years, had its culmination just after the conference in January. As a result of the discoveries then made, the trustees directed that two of the native teachers be dismissed. The vacancies thus caused were filled by Mr. Wheeler Boggess, who gave instruction in Church History, and Mrs. Ferguson, who conducted studies in the Old Testament. In July, the Executive Committee sanctioned the return of Doctor Boggs, much to the delight of myself and the students. Since August he has been teaching the New Testament and Ecclesiology. No permanent arrangement has yet been made respecting the native staff. The vacancies have temporarily been filled by Mr. William Canakiah and Mr. A. Subbiah of Nellore. Thus the year has been bridged over without a break in the work.

On the thirteenth of December, 1899, the Heinrichses were welcomed back to Ramapatnam. It is now expected that there will be three missionary families at Ramapatnam. This may seem to some too large a force at one station, especially in view of the pressing needs of other stations, but if the importance of the seminary work is considered, it is none too much.

The numbers in the seminary have been decreasing during the past four years. This is due almost wholly to the new regulations which the trustees have adopted. These rules do not appear to be satisfactory to some of the missionaries, and it is possible that some modifications may have to be made. The last graduating

class numbered twenty, the entering class numbers only eight. The total enrolment is fifty-one. But mere numbers do not constitute strength. Quality is what is most needed in candidates for the ministry. Our chief need is not more men, but *more man*. But the seminary is unable to supply such a ministry as the churches need, unless the proper material is furnished. It needs a higher general average of man.

Doctors Heinrichs, Boggs, and Ferguson have each in turn claimed that three missionaries for Ramapatnam were none too many. In this they were probably right. But, as a matter of fact, during by far the largest period of the seminary's history there has been but one man with a native staff doing the work. Once for a very brief period there were three, now and again there were two, but most of the time only one. In the spring of 1900 Doctor Ferguson was transferred to Nellore to relieve Doctor Downie of that station and the treasury work. Two years later Doctor Boggs' health gave out so that he had to return to America, and thus Mr. Heinrichs was left once more alone.

Mr. Boggess has from time to time given valuable help in the seminary, though he was not formally a member of the staff. His own field, Kundukur, being only twenty-five miles from Ramapatnam, he could teach in the seminary and at the same time look after his field. It was not an ideal arrangement, but it was the best that could be made at the time.

When the Downies returned to Nellore, the Fergusons went on furlough. While at home Mr. Ferguson received the degree of doctor of divinity from his alma mater, Des Moines College, and was invited to become its president. It is sometimes intimated that foreign missionaries are much better off than men of equal ability at home. That may be true sometimes and in some respects, but the

reverse is sometimes the case. Had Doctor Ferguson remained at home and accepted the presidency of Des Moines College he would have been much better off financially, and he would have had his children about him instead of having to be separated from them for seven or eight years at a time. Yet Doctor Ferguson preferred to forego the larger salary and endure the suffering of the separation from his children, that he might take up once more his chosen work as a missionary to the Telugus.

The Fergusons returned to Ramapatnam and resumed their work in the seminary so that there were two missionaries on the staff once more. But it was not for long. Madras was calling loudly for a man who could devote his whole time to the Telugu work. Doctor Ferguson was picked out as the most fitting as well as the most available man for the place. Accordingly he was designated and removed to Madras in 1904, as we have already seen.

During 1907 and 1908 the seminary was in charge of Rev. W. T. Elmore and Rev. Wheeler Boggess while the Heinrichses were at home. Two years later the Elmores went home and the Heinrichses returned and resumed their work at Ramapatnam.

At a meeting of the Board of Trustees held on April 19, 1916, a warm and lengthy discussion took place on what was called "An Advance Step in Theological Instruction." Mr. Martin presented a scheme of higher education which would combine both literary and theological instruction. He expressed great dissatisfaction with our present educational system and especially with our connection with Government, and advocated the establishment of an institution free from Government control. The trustees decided that the time was ripe for such a new departure, and voted to request that Mr. Martin be

transferred to Ramapatnam to be associated with Doctor Heinrichs in organizing such an institution. In view of Doctor Heinrichs' approaching furlough, it was proposed that Mr. Martin remove to Ramapatnam at once, and some one else be sent to the high school at Ongole. But the proposal was so radical and revolutionary, involving a complete change in our higher educational policy, that a number of the missionaries sent in a strong protest, asking that the matter be deferred till the meeting of the conference, and thus give time for a more careful consideration of the subject. The trustees accordingly reconsidered their resolution and referred the matter to the conference.

At the conference of 1916 the matter was taken up and discussed at some length, but no decision was reached. At the conference of 1917 the subject was again brought up and warmly discussed, but the only decision reached was that the matter be referred to the reference committee for consideration and report at the next conference. It is a very difficult problem, and the writer sees no satisfactory solution of it in the present condition of the country and the present system of Government education. If the time ever comes when a mission or any other private body would be permitted to send up candidates for public examinations irrespective of where or by whom the students were trained, we might then have our own educational system. But so long as candidates must come from institutions affiliated with Government, higher education apart from Government seems impossible. If the mission decided to have its own independent system, as some of the missionaries advocate, it would mean either that our appropriations for education would need to be doubled or our educational work greatly reduced. The young men of India are going to get the higher education,

and if we do not give it to them or aid them in getting it, they will get it elsewhere, but we shall lose their service after they are fitted for it.

At the conference held in Madras in 1916-1917 Rev. W. E. Boggs was enthusiastically appointed to the principalship of the seminary. Mr. Boggs had long been thought of for the seminary. It was very fitting that Mr. Boggs should follow in the footsteps of his revered father as principal of the seminary.

In his annual report of 1919 Mr. Boggs speaks of having introduced a new tentative course of study which promises to add much to the efficiency of the seminary, and also a course of Sunday-school training. We quote from the report as follows:

In this connection it may be well to speak of a tentative scheme for the readjustment of our course of study, which was presented by the writer to the Board of Trustees of the seminary and to the Conference of the mission at its recent session at Ongole. This scheme proposes to correct what has long been recognized as a hindrance to the highest efficiency of our work, the promiscuous grouping of students of all grades of intellectual ability and educational attainment, on the basis of the time of entering the school, rather than their capacity for receiving the instruction offered. In order to correct this difficulty four courses, more or less independent of one another, have been outlined. One of these, a junior, will provide for the large number of men of very moderate educational attainments, who are found exceedingly useful in evangelistic effort in the villages. The course for these will be confined almost exclusively to the Bible as a text-book, introducing other subjects only as the Bible study calls them forth. A second or middle course will meet the needs of students of seventh, eighth, and ninth grades—third, fourth, and fifth forms according to our Indian nomenclature. This will be a regular course in theological training, similar perhaps to the course for non-graduate students in our American and Canadian seminaries. It will be practically the same course as is now being given here with slight modifications. For matriculates and more advanced students we shall

have a senior course, with more or less of the instruction given in English. In addition to these three, the scheme proposes a separate course for wives of students. Hitherto all wives of students have been expected to take the same studies in the same classes with their husbands, but it is felt by many of the missionaries as well as the Telugu brethren that a course might be provided which would be of much greater practical value to these women when they find their way back to the villages as wives of pastors. This scheme calls for such a course for them in which a good deal of Bible instruction will be given which will be supplemented by such practical subjects as physiology, hygiene, midwifery, sanitation, sewing, care of children, housekeeping, etc. It is believed that this change will be much better adapted to the needs of the average village pastor's wife than the present arrangement. It is not intended, however, that any of these courses shall be rigid in their application but a good deal of elasticity will be permitted and students will be introduced into the particular course which seems best suited to his needs after careful consideration of the demands of the individual.

It has been possible to follow the established custom of sending all the male students out for a period of several days' practical evangelism in the villages, in several groups under the supervision of the different teachers and the pastor of the church. For the past two years this practise has been greatly interfered with, but we are glad to have been able to restore to its place this very important part of the work. Both students and teachers returned from the tour with excellent reports of the work done and successes achieved.

A new departure has been begun in the matter of introducing Sunday-school training into our course. We believe that this holds out prospect of being fruitful in the future of our Telugu ministry to an extent greater perhaps than any other department of our work. It was then with a great deal of satisfaction and expectation that we sent one of our teachers, Mr. Matthew, to Calcutta for a month's training in a school held there for special instruction in Sunday-school effort. He came back with mind and heart full, and has begun to put into practise the knowledge he acquired. Regular classes in this department will not be held until the new year which commences next July. In the meantime Mr. Matthew is giving weekly lectures to all the students and the

faculty and carrying on a teachers' training-class each Saturday preparing for the lesson next day.

For a number of years the question of cooperating with the Canadian Baptist Mission in a Union Theological Seminary was under consideration. It seemed to some that it was an unnecessary waste of energy for two missions of the same faith and order, working among the same people and practically in the same territory, to be running two seminaries. On the other hand, one of the conditions of union required by the Canadians was that the seminary shall be located at or near Bezwada so as to be midway between the two missions. This would, of course, involve giving up, at least for seminary purposes, our fine large compound of nearly a hundred acres, close to the sea, and our fine large seminary building, bungalows, and students' houses. It would also involve an outlay of at least 250,000 rupees for land and buildings at Bezwada. It is expected, however, that this transfer will be made as soon as funds are secured. Meanwhile the missions have joined in the work by establishing the Union Baptist Theological Seminary at Ramapatnam. The following is an extract from Mr. Boggs' report for 1920:

Early in the year the scheme of cooperation with the Canadian Mission, in our seminary work, a scheme which has seemed to be hanging fire for two years, developed vitality and the Conference of the Canadian Mission agreed to unite with us in the establishment of an advanced course designed to meet the needs of men of school final grade and upward. They felt inclined, however, to continue their training of all ministerial students of lower educational attainments, in connection with their high school at Cocanada. During the hot season fuller consideration of the problems involved led a good many to believe that more complete cooperation in theological training would be fraught with blessing to all concerned, and so, at their Conference in July, they re-

moved the restriction already referred to, and by a hearty and unanimous vote decided to unite with us in all departments of this work of developing an Indian ministry, sending their students to Ramapatnam for the present, and appointing a missionary family and an Indian teacher to the staff. Accordingly Rev. J. B. and Mrs. McLaurin and Mr. Bhanumurthi have been with us during the latter part of the year, bringing life and strength and encouragement with them. Seven men with their wives and five others from the Canadian Mission have been in attendance as students.

In July, Rev. and Mrs. W. J. Longley came to us from Mahbubnagar, and have been sharing with us the burdens and cares of the school. They have brought wisdom and strength and new ideas to incorporate among the changes which last year's report foreshadowed as impending. Mrs. Longley has measured the problem of providing a course for the wives of students, that will be of much greater practical value to them in their future village work than the ordinary seminary courses could ever be, and with a vision of possibilities for these women before her, has blocked out a course of study and entered most enthusiastically into giving it practical application. The course outlined includes Bible study, the care of home and family, the training and education of children, kindergarten and Sunday-school work, sewing and the making of garments for themselves and their families, instruction in physiology and first aid, hygiene and sanitation, and when an American nurse is again available to teach the subject, midwifery.

Allur

Allur is situated eighteen miles northeast of Nellore and five miles from the sea, and about the same distance east of the railway. It used to be the Taluk headquarters, but after the railway was built, the Taluk offices were removed to Kovur on the railway and the Great Northern Road.

In 1866, Doctor Clough made an earnest appeal for two families, one for Allur and the other for Ramapatnam. Rev. E. Bullard arrived in Nellore in 1870, and two years later was designated to Allur. Living alone in the midst

of the people, Mr. Bullard soon acquired an exceptionally fine command of the language. That year Doctor Jewett bought a compound with a small house. But the house needed extensive repairs, and Mr. Bullard thought that the way to repair it was to tear it down and build a new one. But he also needed a chapel, and as that was more pressing than a bungalow, he built a chapel and used it as chapel, schoolhouse, and bungalow. Mr. Bullard remained in Allur for four years and then removed to Atmakur, thirty miles west of Nellore.

Allur was then turned back to the care of the Nellore missionary, who continued to care for it till 1893, when Rev. S. W. Davis was designated to Allur. For the first two years Mr. Davis devoted himself to the study of the language and the erection of a bungalow. He however found time to make a number of tours over the field, and found the people ready to hear the word preached. This was natural since the field had been cultivated for years by the Jewetts and Bullards and Downies. After the completion of his building work, Mr. Davis was able to do more touring, but this was seriously hindered by an epidemic of cholera.

The Davises went home on furlough in 1899, and the Nellore missionary had again to take charge of Allur. They returned in 1901 and resumed their work at Allur. The next year Mr. Davis reported having made extensive tours and having baptized a considerable number of converts.

In 1903, the Nellore and Allur missionaries entered into an arrangement by which a school for boys should be opened at Allur and the Nellore boys be sent there, while the Allur girls should be sent to Nellore. Later the Southern Association decided to make the Allur school a central school for boys for the whole association. This

was referred to the Board in Boston and approved. In 1907 the school was raised to the grade of an incomplete high school.

Mrs. Davis does a good deal of work in the school and has the care of the Bible-women. She also has to attend to the medical needs of the women and girls.

The Davises went on furlough in the spring of 1918, Mr. Davis being in very poor health. As usual, Allur reverted to the Nellore missionary, who already had more on his hands than he could properly manage. Mr. and Mrs. Davis returned in September, 1919, and resumed their work at Allur. Soon after their return Mr. Davis found it necessary to change his methods of work. Instead of devoting the major part of his time in preaching to the non-Christians, he felt that the time had come when he should give more time to the deepening of the spiritual life of the Christians and the building up of the churches on the field. In the schools he ceased making Bible study compulsory for the Hindus and Mohammedans, but continued to make it compulsory for the Christians. He also instituted a system of Bible study for all the preachers and teachers.

In December, 1921, the Davises were gladdened by the arrival of their son and his wife, Rev. and Mrs. Biller Davis, under appointment as missionaries of the Society—another of the many sons and daughters of missionaries who have followed in the footsteps of their fathers and mothers in missionary service.

XIV

ATMAKUR, UDAYAGIRI, AND KAVALI

Atmakur

ATMAKUR is a small village about thirty miles west of Nellore and about midway between Nellore and Udayagiri. It was first occupied as an outstation by Mr. Bullard and subsequently by the Nellore missionary and his assistant, Mr. George Stone. But it was first occupied as a regular station by Rev. I. S. Hankins. Mr. Hankins came out to India in 1892, reaching Ramapatnam on December 3. After spending nine months there, he was designated to Atmakur. He secured a site from Government and erected a substantial bungalow on a hill overlooking the village and commanding a view of a very considerable portion of the Atmakur field. The field contains about 250 villages and hamlets, and although somewhat out of the way, it is regarded as a heathful station.

Mr. Hankins had the usual experience of having to build his own bungalow. This is what he says about it:

> The work of building has been the most trying of all my life's experiences. A whole row of brick houses at home would not be half the trouble to build. Patience has had her perfect work and an opportunity to work experience has given me a hope that I shall never have to go through such an experience again.

This is, or used to be, a very common experience with new missionaries. It took a long time for the Society to learn that it was a most unwise and expensive policy. As one looks back over the history of this mission and sees what waste both of men and money has been incurred in

this way, one wonders how such a policy could have been so long continued. In one instance at least, it cost the life of one of the best missionaries the mission ever had. A better policy now prevails. The erection of mission buildings is now in the hands of a subcommittee of the Reference Committee, composed of men with experience in that line of work.

When the building was done, Mr. Hankins turned his attention to the spiritual work. A few converts began to come in, but the hardness of the field and the want of proper evangelists made progress very slow. The first converts were from the Mala community, and when then a few converts came from the Madigas, the devil made use of caste prejudices to hinder the work.

After five years of hard work, Mr. Hankins confessed that he was about discouraged, but he found one bright spot on the field and took fresh courage. He speaks of October 3, 1897, as a turning-point in the history of Atmakur. After celebrating the Lord's Supper, he and his preachers went into a closet and poured out their hearts to God in prayer. It seemed to them as if they were on the mount of transfiguration. Their prayers were almost immediately answered in the conversion and baptism of a number of converts. But next year, while reporting good progress in some directions, there were but few converts and the caste prejudice continued to give much trouble. Like most missionaries, Mr. Hankins looked forward with longing desire for the coming of the Sudras.

Mr. Hankins pleaded earnestly for medical work on his field. He said he was no doctor, and yet the people would come to him for treatment while they would not go to the Government doctors. This is an almost universal experience among up-country missionaries. A

touring medical missionary has a power to reach the country people that no other missionary has.

After six years at Atmakur, Mr. Hankins was persuaded to take up temporarily the pastorate of the Madras Baptist church. Atmakur was thus left without a resident missionary, and there were six other stations in the same predicament. For a short time Atmakur again reverted to the care of the Nellore missionary. But as he already had two stations besides his own to care for, Atmakur was handed over to Mr. Stait of Udayagiri.

In January, 1903, Rev. W. C. Owen took charge of the Atmakur field as the permanent missionary. Miss Booker, who had been associated with the Owens at Bapatla, was also transferred to Atmakur. Miss Booker, being an enthusiastic touring missionary, spent most of her time with her Bible-women and preachers' wives on the field among the villages. Mrs. Owen established and carried on a very successful school in the station, while Mr. Owen attended to the general work of the station and field. In his report of that year, Mr. Owen said that their hope was in the children. Mrs. Owen had some twenty-eight children under her care all the time. Some of these children, though belonging to Christian families, were the first of their families to learn to read.

From January till October, 1905, the missionaries were engaged most of the time in seeking to save life. It was a time of great scarcity amounting to famine conditions. In December a gracious revival broke out among the school children, which extended to a number of the villages beyond. How far this was the result of the famine, we do not know. Some of the converts had received no famine relief, but it is safe to assume that at such times the motive for becoming Christians is apt to be mixed. Some profess Christianity because they have received

relief, and some in the hope of getting it. But however this may be, the missionaries testify to a very decided change in the lives of the converts. Mr. Owen concludes his report of the year with these words:

Think of these forty-six bright lads and lassies saved from the baleful influences of village life and all that that means. Think of these thirty caste boys every day studying the word of God under the influence of those whose one thought is their salvation and building up of their character. In these young people is the hope of the kingdom of God in this country.

In September Mr. Owen handed over the care of the Atmakur field to Mr. Davis, of Allur, and went on furlough. But soon after that Rev. S. W. Hamel, who came out in 1909 to be associated with Doctor Heinrichs in the seminary, was designated to Atmakur for the study of the language and to care for Atmakur till the Owens returned. After a year at Atmakur, Mr. Hamel, while preparing to settle down at Ramapatnam, was taken suddenly and seriously ill. An operation was deemed necessary, and he was on his way to Madras for that purpose when he died on the train near Madras. This was a very serious loss to the mission and a sore disappointment to Doctor Heinrichs. Mr. Hamel was a promising young man and well fitted for the special work for which he came out.

In spite of war conditions and hindrances, there was a widening and deepening of interest in the gospel message in 1917.

Many appear and profess to be really believing, though not yet ready to be baptized. Caste and the fear of trouble from their families are the chief things that keep them from openly confessing Christ. But there are signs that these obstacles are weakening, and we look for a large ingathering in the near future.

Mrs. Owen's report for 1917 is full of cheer and hopefulness. She reports that she began the year with nine girls and ten boys. This number increased to thirty-three at the end of the year. Of these, twelve were baptized during the year. The force of Bible-women had been reduced to one owing to specific donations for that work having ceased and no appropriation from the Society. The five village schools hopefully begun before the war had to be closed for want of funds.

But the following year a very discouraging change took place. First the missionaries were both laid up with influenza. Then it spread among the people. At one time some fifty people in the compound were ill and only one woman capable of rendering any assistance.

Whether it was the result of the influenza, or the war, or the general unrest in the country, a spirit of rebellion took possession of the people, which greatly hindered the work, so that the year closed less hopefully than the previous year had done. Still, in spite of serious drawbacks, there were some hopeful signs of progress and blessing.

The Owens went home on furlough in the winter of 1920. Mr. Davis again took charge of the Atmakur field, and in November Miss Booker, who had formerly been associated with the Owens, returned to Atmakur, with the intention of remaining till the Owens returned.

But when the Owens returned from furlough in 1922, they were designated to Gadval, and Miss Booker was in America. Thus Atmakur was once more without a resident missionary.

Udayagiri

Udayagiri is a village of some 3,500 inhabitants, situated about sixty miles west of Nellore, with which it is connected by a good road. It lies at the base of an

isolated hill, which rises to a height of 3,079 feet, from the top of which a magnificent view may be obtained. On the east may be seen, on a clear day, the silvery line of the ocean, seventy-five miles distant; on the north and south a stretch of level country, and on the west the Eastern Ghauts. It is a glorious place for seeing the sun both rise and set. It is this that probably gave the name to the place *Udaya,* "rising" or "morning," and *giri,* a "hill"—"hill of the rising," or "hill of the morning." The hill was once strongly fortified, being entirely surrounded by three tiers of battlements, and having fifteen bastions for heavy guns, all in a very fair state of preservation. Down to 1840 it was held by a petty prince, but on account of his suspected treasonable plots the fortress was dismantled.

As early as 1851, Mr. Day, while on one of his tours, selected this place as a suitable one for a mission station, and prayed for a man to be sent there. The answer to that prayer was long delayed, for the man had to be born, and converted, and educated, but at last he came in the person of Rev. J. F. Burditt.

Mr. Burditt was originally designated to Ongole, but was transferred to Nellore, to act for Mr. Downie during the latter's two years' absence in America. On being relieved, in 1884, Mr. Burditt proceeded to take up his new appointment at Udayagiri. His first work was the erection of a mission bungalow. This was attended with great difficulties and delays, owing to the absence of experienced workmen and suitable materials. Still, by persevering efforts, the bungalow was completed and occupied in 1886, and a creditable beginning was made in the work.

There is probably not another station in the mission so thoroughly cut off from civilized life, or a harder or

more discouraging field than this at Udayagiri. It is literally in the jungle, and although the missionaries of Nellore and Ramapatnam from Mr. Day's time have made occasional visits to it, and now and then a convert or two, it is to all intents and purposes virgin soil, and very hard and stony at that. But there is nothing too hard for the Lord, and, as we shall see, even in such regions as Udayagiri, the gospel faithfully preached will find its way to the stony heart.

To begin a new station in such a field as this is a very different thing from opening one in a region containing hundreds and thousands of Christians. The Christians may be ignorant, and the task of developing them into something approximating a Christian church may be a difficult one, but still it is a much more trying and discouraging work to begin *de novo* in such a barren, heathen soil as Udayagiri. But there is, at least, this one compensation, that as Paul "strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation," the missionary in such a field as Udayagiri has that privilege, without striving for it.

In one of his early reports, Mr. Burditt said:

> At present we are surrounded by the thick darkness of heathenism. Pioneer work is not a thing of the past in this section of Telugu land, at least. The people seem to have hardly any sense of sin, or desire for salvation; no concern as to death, eternity, or anything future. Their whole thought in regard to our message is: "Can you promise material benefit if I embrace this religion? If not, then we don't want it." May we be supported by the prayers of God's people.

Mr. Burditt spent a large portion of 1886 in touring. He began this work on New Year's Day, and on that trip preached in many villages where the gospel had never before been heard. His second tour was on that

portion of the field formerly belonging to Nellore. On July 11 a church was organized, and ten converts were baptized. During the same year a section of what was once the Ramapatnam field was handed over to Mr. Burditt by Doctor Clough. With it came a number of helpers, and quite a number of Christians. Mr. Burditt found that the Christians had suffered for want of proper watch-care, owing to their great distance from Ongole. Discipline was much needed, but this was wisely postponed to see what could be done by instruction and reproof.

The following year touring was continued, and the station work began to be more hopeful and fruitful. By the close of this year the membership had increased to three hundred. A small boarding-school had been conducted by Mrs. Burditt, also a Bible class for women, and nine village schools were kept up.

The year 1889 opened brightly for the new station. In every department of the work there was a very decided advance, and the missionaries were greatly encouraged. Forty-five had been baptized, but the discipline which was impending in 1886 seems to have taken place, as the total membership in 1889 was 117. Besides a number of deaths among the native Christians this year, the missionaries were called to meet their first family sorrow in the death of a lovely little baby-girl. Alone in the jungle, they had to do for themselves and their little child those sad offices which are usually performed by others on such occasions.

All these years there was nothing worthy the name of a chapel at Udayagiri. Repeated appeals for aid in securing a chapel had been made to the Board, but for want of funds, or some other cause, no response came. But a chapel had to be built, or the work could not go

on as it should. The Nellore church contributed fifty rupees, and the missionary at Nellore provided fifty rupees more. Other missionaries also contributed, and the Christians of Udayagiri gave to the full extent of their ability. A friend in Canada gave several hundred dollars, and in one way and another a handsome little chapel was completed and dedicated on April 12, 1891. It cost only two thousand rupees, and considering its size, beauty, and quality is probably the cheapest building ever erected in the mission. In the material, as well as the spiritual sense of the term, Mr. Burditt has proved himself to be a " wise master builder."

After nine years of hard, faithful, and successful missionary work, Mr. and Mrs. Burditt had fairly earned a respite from their labors. But, even then, it was with great reluctance that they availed themselves of the invitation of the Board to return home for a season of rest. Nor would they have done it, but for the fact that the state of their health demanded it. They left Udayagiri on the thirteenth, and sailed from Bombay on the eighteenth of April, 1891, for England, *en route* for America.

Rev. W. R. Manley and wife, having returned from furlough, were designated to Udayagiri. Great scarcity, amounting almost to famine, prevailed, the change of missionaries and other hindrances prevented much touring that year. But the Telugu preachers did their work faithfully, and 175 persons were baptized during 1892.

The following year the missionaries had some rather disheartening experiences. One of the preachers fell into grievous sin and had to be expelled from the church. Many of the Christians had lapsed into a very low spiritual condition, and in the villages many had been found to have assisted in the heathen festivals. This is a part of the occupation of the Madigas, from which class the

Udayagiri Christians chiefly come. As it has to be discontinued when they become Christians, it subjects them to grievous persecution. They are not only deprived of this part of their income, but they are forbidden to enter the Sudra villages where they have been accustomed to work, and are forbidden the use of the wells.

In his report of 1895 Mr. Manley says:

> Among the blessings of the year, we count as by no means the least, the coming of Miss Minnie Downie to take charge of the schools and zenana work. Help in these departments was greatly needed, and we are very much cheered by this addition to our force, and grateful that she was willing to share the isolation of a jungle station like this. Miss Downie was born in Nellore and spoke Telugu as a child, and although it had gone from her so that she had to study it as other missionaries do, yet it came back to her in such a way as to be a surprise to older missionaries who had to work much harder for very much less Telugu.

Miss Downie did good work at Udayagiri till 1895, when she was transferred to Nellore to assist her mother in the care of the Nellore schools, which she had to resume after the marriage of Miss Wayte and her removal to Rangoon as the wife of Mr. Phinney. This left Mrs. Manley alone in the care of the schools and zenana work at Udayagiri. Such changes are of frequent occurrence, and that is why a missionary's wife should be prepared to do almost any kind of work that lady missionaries are expected to do.

Mr. and Mrs. Manley went home on furlough in 1898, and the Rev. F. W. Stait and Mrs. Stait, M. D., were transferred from Podili to Udayagiri. This was the beginning of a new era for Udayagiri. Mrs. Stait being a doctor, was able to do a much needed work for the sick people of Udayagiri and surrounding country.

It may truthfully be said that Mr. Stait literally trans-

formed the Udayagiri compound from a jungle to a garden. It was a mass of stones before he tackled the job. But he cleared them out and with the stones built a substantial wall around the compound. He dug a large well with channels leading from it for irrigation purposes, and thus turned the compound into a veritable garden.

Mr. and Mrs. Stait next turned their attention to the medical work. A small dispensary was constructed out of one of the native houses which answered for a time, but the work soon demanded larger and better accommodations. The famine that was then causing much suffering among the people, demanded that some famine-relief work should be started. People came in from the surrounding villages, sometimes as many as fifteen hundred. Mr. Stait put them to work on Government relief-work pay, some at digging wells, some at making bricks for the new hospital, and some at clearing the site and digging the foundations. Thus the people were kept alive, and in due course a fine hospital plant was provided. Meantime the spiritual work was carried on as far as time and strength permitted. The new hospital was completed in 1902 and greatly aided the medical work.

The "Etta Waterbury Hospital" was completed and dedicated in 1904. An account of the opening was published in the *Baptist Missionary Review* as follows:

> Those of us who remember Udayagiri before it became a mission station, find it difficult to realize that it is the same place that it was then. Then it was a desert indeed, and is still what may be called a jungle station, but there is at least one spot in it that has been turned into a veritable garden. When the foundations of the Brooklyn Bridge were being dug, some one said to one of the workmen, "This is very dirty work." The workman replied, "Yes, but we do not think of the dirt, but of the beauty that is to come out of it." If the Burditts who laid the foundations at Udayagiri could see it now, they would not grudge the hard and

discouraging work they put into it. So also the Manleys, Minnie Downie, and others may well rejoice with the Staits in what has been accomplished. On September 17, 1904, it was the happy privilege of the writer, Mrs. Downie, Miss Linker, and Mr. Owen to attend the opening of the new hospital. We took along the gramaphone, which proved a wonder and delight to the people who had never seen such a wonderful little machine. Doctor Stait delivered a short address, followed by a much longer one from Mr. Stait, giving a history of the medical work at Udayagiri, recounting some of the difficulties that had to be met and overcome. The writer presided on the occasion and made a few remarks. Mrs. Downie was then introduced, and after a few fitting words turned a silver key and declared the hospital opened. The hospital was named the "Etta Waterbury Hospital" after Miss Etta Waterbury, who, after reading a letter from Doctor Stait, became deeply interested and contributed liberally toward the building. How much better such a memorial than a marble monolith!

With the increased facilities the new hospital afforded, and though still hampered for want of suitable instruments, Doctor Stait was enabled to perform some very remarkable cures, both medical and surgical.

In the evangelistic work Mr. Stait reported steady and satisfactory progress. The churches took on new life, heathen practises among the Christians were abandoned, and there was an earnest desire manifested for a higher Christian life. Mr. Stait, though not a doctor, did some medical study at home and had considerable medical experience in India, so that he was able to render very efficient aid to his wife in her medical and surgical work.

The Staits went on furlough in 1906, and Rev. A. H. Curtis and wife were designated to Udayagiri. It was unfortunate that there was no medical missionary available to take up Doctor Stait's work. Nevertheless the Curtises were enabled to keep the hospital open, and kept things going till the Staits returned. The hospital

was in the special care of Mrs. Curtis, who devoted much of her time to it. In these jungle stations, far removed from medical aid, it is very desirable that missionaries should have some medical knowledge and experience.

The Staits returned from furlough in 1907 and relieved the Curtises, who were then transferred to Nellore to relieve the Downies, who went on furlough in 1908. The Staits entered anew upon their work, and pushed it with vigor in all departments. In 1913, Mr. Stait mentions three great obstacles to the progress of Christianity in India: The worship of idols with feasts, festivals, and the dances and vile ceremonies that accompany these festivals; secondly, the restrictions of caste, which is the very bone and sinew of Hinduism; thirdly, the degrading habit of eating carrion, which is practised by all outcastes, but especially by the Madigas, from which class most of our Christians have come. In one village during a period of two months, no less than two hundred head of cattle had died of disease. These were handed over to the Madigas, who devoured every morsel of the flesh. Can we wonder that cholera and other diseases follow such feasts?

But there was a bright side as well as a dark one. In some villages there were evidences of encouraging progress and self-denial on the part of the Christians. One new church was formed, the first on the field outside of the station. Four of the villages joined and formed this new church, elected their own pastor and deacons, and showed other signs of progress.

Some new village schools were established, one of which was for the criminal classes. Fifty-two children of this class were gathered in, and for the first time in their lives were taught the word of God. The central school had many difficulties to contend with, the chief of

which was getting qualified teachers on salaries that the missionaries could pay. But this difficulty was largely overcome by the return of some boys that had been sent to other parts of the mission for training. During the Christmas holidays ten of the boys were baptized.

The medical work was most encouraging. The people gave marked evidence of their appreciation of the work done among them. One of the great drawbacks is the habit of the people to go first to the native doctors and then when almost or quite too late, come to the mission doctor. But even so, a number of remarkable cures have been effected. The number of treatments that year was 7,475.

In 1916, Mr. Stait tells of the wonderful transformation that had taken place in the twenty years they had been in Udayagiri. In the early part of his work at Udayagiri he had devoted his efforts mainly to the southern part of the field, but latterly he turned to the northern section. To his surprise and delight he found traces of the great revival of 1878. Although there was no fruit of that movement gathered on the Udayagiri field at that time, the vast change that took place in their neighbors made a lasting impression, so that they were better prepared to listen to the gospel message, and quite a number were baptized.

The central school which Doctor Stait has supervised, and especially her medical work, has contributed largely to the success of the work at Udayagiri. When we consider the work that has been done on that field from the time of Day and Jewett, the visible results are small indeed, but we shall never know till the great assize all that has really been accomplished.

After a term of nearly thirteen years, the Staits reluctantly turned their faces homeward in 1919. It

requires both grace and grit to hold on so long in such an out-of-the-way place as Udayagiri. Just before leaving, Mr. Stait wrote his report for 1918, from which we take the following, which shows that there was progress in all departments of the work:

The whole of last spring was taken up in a joint evangelistic campaign in which our workers united and traveled the whole northern portion of the field receiving great encouragement. The people appeared more ready to receive them than at any former time. There were twenty-one baptisms as a result of that tour. Notwithstanding the hard times several of the villagers gave of their little. One small Christian village contributed generously toward the erection of a schoolhouse which will be also used as a place for prayer-meetings and church services. In Vempad, the village that was spoken of by Mr. Brock as being beautiful in its cleanliness, a member contributed ten rupees with the request that it be used for a communion set—a need much felt in their little church.

One encouraging fact was the interest shown by Christian Government officials who used their brief holiday season in voluntary work among the villagers. When those who receive no payment from the mission once waken up, not only to the need of the work, but to the joy that awaits them in a service prompted by love for the Lord Jesus, the day of great things will not be far off and the sheaves will be brought in with rejoicing.

The need of responsible leaders among our Indian Christians has been a matter that has filled our minds with no little anxiety in the past. The work of the last two years has shown us a spirit among certain of our men and women that has done much to relieve this anxiety and, as their willingness and ability developed, we have laid more and more of the actual burden on their shoulders and have found them not wanting when the call came.

The educational work has been carried on as in the past. The part that the scholars have taken in the industrial work of the field, both agricultural and during the erection of buildings, has been most satisfactory.

A glance at the statistics will show that the medical department has come up to its usual standard. Francis Bai has done nobly.

The Government requested Mrs. Stait to undertake the training of certain midwives in the villages where such help is unknown. Those trained passed the Government examination with good standing.

Udayagiri is left without a resident missionary, Mr. Bawden of Kavali taking the supervision of the station. We are already looking forward to our return. The months will soon pass and give us the rest, strength, and vigor we need for a new term of service.

They returned in 1922 and resumed their much loved work.

Kavali

Kavali is a small town on the Great Trunk Road, thirty-two miles north of Nellore and ten miles south of Ramapatnam. It was formerly a part of the Nellore field and later was included in the Ramapatnam field. It became an independent station in 1893. A missionary was appointed to the field who secured a plot of land for a compound and began the erection of a bungalow. But soon after he was obliged to sever his connection with the mission and return home. Doctor Downie took charge of the station and field, continued the work on the bungalow, and remained in charge till 1893, when Mr. Bullard was appointed to the field. A church was organized in 1904, and Mr. Bullard reported a church-membership of 423.

When Mrs. Bullard returned from America in 1900 she brought with her a relative, Miss Ritchie, for work among the Telugus; but she died suddenly the following year. In 1901, Mrs. Bustard, Mr. Bullard's sister, and Miss S. R. Bustard joined the mission at Kavali. Mrs. Bustard entered very heartily into the evangelistic work and continued it till 1904, when she was called to the higher service.

In 1909, Miss Grace Bullard was listed as a volunteer missionary, but in the following year she was appointed a regular missionary of the Society with special duties as superintendent of language study, a position for which she was specially fitted. She had charge of the station school also and engaged in general mission work.

In the Nellore District there is a tribe of people called Erukalas who are thieves by profession. For some years Government have been trying to reform them, but with very little success. Camps were established into which the people were gathered and made to work for their living, but there was no moral or religious training, and hence as a reformatory scheme it was a failure. Government then turned to the missionaries, a number of whom undertook to manage these camps.

One day in 1905 a number of these Erukalas came to Mr. Bullard and asked to be taken into the mission compound to stay, as they did not wish to stay in the Government camp. They professed to be anxious to become Christians, and subsequently many of them did.

It seemed to Mr. Bullard an opening for a new enterprise, and hence he applied to the police authorities for permission to receive them. This was readily granted. He also consulted the Industrial Committee of the mission, who agreed that it offered a promising opening for the social and spiritual elevation of a degraded people. Twenty families were received, and the number rapidly increased to sixty families. Thus began what is now one of the most promising institutions of the mission, the Erukala Industrial Settlement.

The settlement demanded much of Mr. Bullard's time, so that he was unable to do much in the line of evangelistic tours. This was much to be regretted, for he was one of our very best Telugu scholars, and spoke Telugu

like a native. For this reason it seemed to some of his associates, at least, that he should devote his entire time to vernacular evangelistic work. But evangelism was not wholly neglected. Mrs. Bullard, Miss Bullard, and Miss Bustard all did faithful and earnest work in the schools, the zenanas, and on the field.

The Bullards went on furlough in the spring of 1913, thus leaving Miss Bustard all alone for a few months. The Bawdens returned from furlough in the fall of that year, and when the conference met at Secunderabad they were designated to Kavali. Mr. Bawden was originally sent out for industrial work and spent his first term in experimenting to discover the most promising line of industrial work for the people. The Erukala Settlement seemed to offer an excellent opportunity for developing the form of industry that Mr. Bawden had decided was the best adapted to the Telugu people, namely, agricultural work.

It soon became evident to Mr. Bawden that if the settlement was to be a success, several things would have to be done. In the first place as the settlement was largely a Government affair, Government would have to do much more than they were then doing. So far they had been contributing only 200 rupees a month. Mr. Bawden showed them that that was wholly inadequate. He told them that unless much more liberal contributions were made, he would be obliged to close the settlement. The result was that they paid up the arrears, amounting to 1,800 rupees, and raised the monthly contribution to 1,400 rupees and granted 4,200 rupees for wells and pumping-engines. A large section of land was set aside at Kavali for agricultural purposes if water could be found in sufficient quantities. But after repeated experiments it was found that there was not sufficient water.

The death of Miss Bustard in 1914 was a serious loss to the Kavali station and to the mission. She was a devoted Christian and a faithful missionary. The school under her care prospered. On Miss Bustard's death Mrs. Bawden had to take over charge of the school till Miss Bullard arrived in November, 1915. There were 233 pupils in the school at that time, 153 of whom were Erukalas. Attendance of the Erukalas had been made compulsory.

The principle of "Set a thief to catch a thief" appears to have been adopted by the police authorities at Kavali. Six Erukalas from the settlement, selected for good conduct, were appointed as special constables, and were paid by the police the same as other constables. They quite appreciate the dignity of their position and have acquitted themselves creditably.

The aim of the Government as well as the mission is to make the settlement self-supporting. But the innate indisposition of the Erukala makes this a rather difficult task. Now and then there is a strike. But Mr. Bawden is making that a somewhat dangerous proceeding for them, and as a result it is becoming rare.

Another hindrance to self-support is the difficulty of finding profitable employment, but the fact that in 1916 the Erukalas earned more that 10,000 rupees is evidence that work had been found. The total expenditure of the settlement that year was Rs. 29,877-7-1.

The religious work was vigorously pushed. Besides the regular services in the church, cottage prayer-meetings are held in the settlement. As a result of this work, twenty-nine persons were baptized during the year.

The new settlement at Allur consists of four thousand acres of good land and has been partially occupied. The idea of Government is to give to each family a given

portion of land which they are to cultivate, and those of them who prove worthy and industrious will eventually own their land and so become independent farmers. The results so far have been quite satisfactory.

The first idea concerning the Allur settlement was that the Kavali settlement was to be entirely moved from Kavali to Allur. But that has not been done. The Kavali settlement will remain at Kavali and be a sort of training-camp for the people, and as they are found fit and trustworthy they will be removed to Allur on probation and eventually as bona-fide settlers. In 1917 there were 850 people at Kavali, and some 350 at the Allur settlement.

Running these two branches of the settlement and finding work for a thousand people, managing schools for the children, and attending to the religious needs of such a mass of such people is a large contract for one man. But Mr. Bawden is a large man physically and with mental and spiritual dimensions to match and so is quite equal to the job.

Rev. A. T. Fishman came out to the mission as an agricultural missionary in 1920, but at the conference of that year, in view of Mr. Bawden's furlough in the spring of 1921, Mr. Fishman was designated to the Kavali Settlement. It was a big job to put on a man fresh from home and with no experience of such work. How he got on will be best shown by quoting from his report of 1921:

> The writing of the annual report rounds out a year full of new experience for us. It is proper to report wherein we have advanced and wherein we have slipped back during the year. For ourselves, we can report considerable increase in knowledge of the character of Kathiras and Erukalas; of the wondrous ways of Government; of the abysmal depths of ignorance of

the uneducated Indian. We can report a little progress in knowledge of how to deal with each of these, but not much. We are convinced that hereditary thieves can be reformed by nothing less than a miracle—only the miracle of Christ in their lives can bring these people to give up living by what others have earned.

From the statistics appended it will be seen that the settlement strength has continued about the same as last year, including the agricultural settlements of Allur and Bitragunta. The most striking difference is in the vital statistics. I have no explanation for the enormous increase in births.

The financial statement shows a large increase in percentage of Government cost over last year. The main factors contributing to this change were (1) the cessation in local building operations which affected our stone-quarry workers very seriously, and (2) the failure of the Department of Public Works to give us any contracts. Probably the scarcity of Government funds was the principal cause of the failure of these two regular sources of income.

We are truly grateful to our brother missionaries for teaching us so many things in one year. We regret that we could not study the language as originally planned, but we are glad that we have been forced to use the language. In the same way, our close contact with Government, with Indian Christian workers, and with Indian criminals would make the dullest man feel that he knew something about these subjects.

Government officials, because of the economical insufficiency of Kavali, have proposed that many of the settlers be sent to their villages. We, who know them, do not feel that it is safe to release any great number of them. As yet no Government action has been taken on these proposals.

The Indian Christian workers, our maistries and clerks, we have found for the most part satisfactory. We have many times stated that to Mr. Bawden is due the credit for having so well trained a number of workers. The workers themselves we must praise for having made such good use of that training, and for their loyalty to the new manager.

The settlers have been to us a most interesting study. It is not a study we could easily neglect, for the "book" is always open; in fact, we might even say "open day and night." No, we do not study them abstractly as so many criminals, we study

them as human beings, men and women, committed by a social rule (caste) to an occupation which Government have designated as "outlaw." To us they are unfortunate people in whom we have more than official interest. We have really become attached to some of them so that we will feel sorry to see them go, and last Sunday we had reason to feel that some of them were attached to us. I was just leaving the bungalow for the Sunday-afternoon service when our forest watcher rushed up and reported that some village people were stealing wood for fuel from the thorny brushwood fence, which we had constructed at some cost, to protect our forest reserve from cattle. I went immediately on a bicycle followed by a few of the Special Police Constables (settlers appointed to police the settlement). When returning with the captives, I was confronted by a "multitude" composed of settlers, Christian workers, maistries, clerks, teachers, schoolboys, who with great excitement were running toward us. They had heard that the villagers were beating the manager in the forest, so they came running with sticks to the rescue. Their extreme surprise and great joy at seeing me returning "under my own power" was gratifying indeed. Doubtless many in the crowd ran only because there was excitement, but we are sure that many came because of their personal attachment to the one who was reported injured.

In common with other human beings these people have not only an aversion to manual labor, but also an aversion to doing anything that is ordered. We issue many commands and force their execution, but we have learned that many times we can make the people believe *they want* to do the thing we wish them to do; when they acquiesce it is so much easier and healthier and so much less wearing on the nerves. Persuasion is far better than command but, of course, it cannot take the place of command if that fails after a fair effort.

The evangelistic work of the settlement is progressing. There were twenty-five baptisms this year, twelve of whom were adults. We should like to see a greater difference between the daily life of the Christian and the Hindu, but we are gratified with the difference we observe in some. The greatest hope, of course, is with the children, especially those who are growing up in the Christian atmosphere of Miss Bullard's school. Though the baptisms among these people may be few and some of the lives very imperfect, we

BEATRICE OF KANIGIRI

The First Telugu B. A. in Our Mission.

dare not underestimate their value, because, since they are Sudras, they are sure to prove of value in bringing to Christ the caste people.

The year has had its difficulties. A strike of 400 criminals for three days, such as we had last August, is not a small incident, but we feel that the experience gained for us the respect and regard of the settlers. The proposals of the Government to send many of the people home threw the people and the staff into a turmoil. The people were overjoyed at the prospect of release or fearful that they would be the ones left behind; the staff were apprehensive of being without a source of income and began frantically to apply for positions elsewhere, and one who should have helped to dissipate the restlessness was augmenting it. But now, that some changes have been made, not the least of which is in ourselves in understanding the people, in appreciation of their values, and in recognition of their limitations, we see a vast difference in spirit.

The following is Miss Bullard's report for 1921:

A year of work in our brand-new schoolhouse! What a joy it has been! How thankful we all are to have a pucca building and be able to have separate classrooms and do some proper work. The strength of our school on the rolls has increased, but alas, it has not always been so in actual attendance, for so many of our children from the settlement feel "the call of the wild" and play truant and keep us more than busy trying to find them. The year has on the whole been one of progress. The teachers have shown a helpful spirit, and though there has been need for much discipline with the younger children, many of the older ones have begun to realize the value of an education and are sticking to their books a little more. Twice during the year we have had special meetings and classes with the boys and girls of adolescent age, and many have been converted. From these twenty-eight were baptized and have joined the church. Quite a number of others have to wait because their parents will not consent, and they are not of age. Death has called several from our numbers and that quite suddenly. This too has made an impression on many of the children.

In this connection we must mention Peremah, our old nurse and ayah. She was a rare example of an unselfish devoted life. She

began her work by caring for the writer of this report when she was a baby. Then she cared for various other missionary children, about nineteen in all. Then she took charge of our nursery where she was given various babies that were given to us from time to time to care for. These she loved as her own, often going without proper food in order to give them titbits from her meager store. Last summer a baby boy was offered to us, and though she was then weak with disease she took him, saying, "This is the last one." Sure enough, in November she was called home. Her life has been an inspiration, and often we hear the Indians speak of her unselfishness. We pray that others like her may be raised up.

Institutional work always tends to keep one tied down and it is always difficult to find a way to get to the villages to preach the gospel. Only a few times we have gone into camp and taken the older pupils to do some practical work. The gospel has been gladly heard and some fruit gathered in. We only wish we could go oftener. Although there is much unrest all around us, and a time of persecution may be at hand, still the great mass of people are eager to hear the truth and the way of salvation.

This year Kavali has no less than seven boys in the matriculation class. Three of our girls are taking training as nurses. Six former pupils are training as teachers. Nine are in various industrial and agricultural schools. So we feel that some are turning out to be useful citizens and workers.

We wish we could show you our new compound. Besides our regular work there has been some hustling in the building line too. A sketch may show more graphically just what the transformation has been. We call it a "mushroom" compound since so many of the buildings have sprung up within a year or two. In all this work my mother has taken a large share of the burden. We begin to see a time when we can think of something else besides stones, bricks, lime, mortar, and coolies!

It is always difficult to tell the folks at home all the little things that go to make up a day's missionary work. Often we think it counts for nothing, but by word and deed, here a little, there a little, we are trying to show Christ the Saviour, and we have faith to believe "that our labor is not in vain in the Lord."

XV

KANIGIRI, DONAKONDA, PODILI, AND KANDUKURU

These four stations are all in the Nellore District. Kandukuru was formerly a part of the Ramapatnam field. The other three were set off from the Ongole field after the great ingathering.

Kanigiri

Kanigiri is about fifty miles southwest of Ongole and is what might be called the center of the southern part of the once great Ongole field. It shared largely in the great ingathering of 1878.

Rev. George H. Brock was among the fifteen families that were added to the mission in 1891, though strictly speaking Mr. Brock did not arrive in India till 1892. In February of that year, Kanigiri was selected as one of the new stations, and a piece of land was secured for a mission compound. In June Mr. Brock received his appointment, and at once removed and took possession of his field. He erected a shed and cook-house, in which he lived during the erection of the mission bungalow. Mr. Brock shared the serious drawback which many of the older missionaries had to experience, of having to build his own bungalow while struggling with the language. But he had the advantage of being absolutely cut off from all English-speaking people. He *had* to speak Telugu.

Mr. Brock came out to India unmarried, but he soon found that, however it might be in other places, in India it is not good for a man to be alone. So he went down

to Nellore and persuaded Miss Slade to leave her medical work and join him at Kanigiri. They were married on September 7, 1893.

Although Mr. Brock went to Kanigiri in 1892 and began work on his bungalow and did some work on his field, it was not till January, 1894, that he took formal and independent charge of the field. He took over from the Ongole field some 6,000 Christians and 150 workers, and then began his mission work in real earnest. It was a large contract for a young missionary, especially as he had some very serious problems to face and solve. In the first year he was there, cholera raged all over the field. And what was even worse, persecution was rampant. Appeals to the courts were ineffectual, justice was denied. Then, perhaps worst of all, the condition of the Christians was very far from satisfactory. And yet, with all this to discourage, Mr. Brock reported that it was a real joy to work among them. His joy came by "looking not at the things that are seen, but at the things that are not seen," the spiritual things.

From the very beginning of his carrer, Mr. Brock manifested a very decided interest in schools, especially village schools. He saw that if he was to see numerous independent, self-supporting, and self-propagating churches scattered all over his great field, the people, and especially the children, must be educated. Hence he must have schools. In 1896 he reported that he had 82 village schools, and in all his schools, 1,309 pupils. He had seven night-schools for those who had to work and could not attend day-school. In the station he had what he called his "central primary school" composed of pupils from the surrounding villages. He supplied them with teachers and books; the people had to do the rest—food, clothes, light, and lodging.

The terrible effects of famine constituted the burden of Mr. Brock's report for 1897. Touring over his field he found everywhere hunger, starvation, suffering, and death. It seriously affected all branches of the work. It is not easy for preachers to preach or children to study on empty stomachs. Some help was received from *The Christian Herald* of New York, which was used chiefly in assisting the people in digging wells, a very useful form of famine relief. Only those who worked received help. Of course, the wells were dug on the people's own land so that they were paid for helping themselves. But they could not have done even that without the aid given them.

The mission sustained a serious loss this year in the death of Rev. Y. Periah. He was the first convert from the Madigas, and was baptized by Doctor Jewett in 1866, just after the arrival of Doctor Clough in Nellore. He became an earnest and successful preacher among his own people and did much to lay the foundations of the great Ongole work. He was greatly appreciated by Doctor Jewett, Doctor Clough, and Mr. Brock, and to the latter his death was a great loss.

The famine continued into 1898, but in September the rain came and things began to brighten. From the very start of his missionary work, Mr. Brock paid special attention to the Sudras, and this year the results began to appear. A spirit of inquiry became manifest. When on tour the Sudras were specially eager to hear the good news, and invited the missionaries to come to their villages and hold services. But with all these indications that the word was having its influence on the Sudras, so far not a single one had asked for baptism.

Rev. J. A. Curtis joined Mr. Brock at Kanigiri in November, 1898, and his wife came the following year, and both rendered efficient service even while studying

the language. Allowing missionaries the first year or two absolutely free from all work but study, is on the whole a good policy, but there are circumstances where one can do a good deal of efficient service without in the least hindering his progress in the study of the language. Indeed, it may even be a decided help to getting hold of the language of the people.

In March, 1899, Mrs. Brock with their son Malcom went home to America, and Mr. Brock followed them in 1900, thus leaving Mr. and Mrs. Curtis in charge of the Kanigiri field. They carried on the work practically as Mr. Brock had done. The Home Mission Society, which had been formed the year before and having for its object self-supporting native evangelists doing independent work, the industrial work, now enlarged to include farming, the station and village school work, and the more direct evangelistic work were all continued, and considerable advance in some directions was made. They continued in charge of the Kanigiri field for three years, till Mr. Brock returned in 1903, and were then assigned to a field of their own, to which we shall refer later on. Mrs. Brock remained at home till 1906, when she again joined her husband at Kanigiri.

Mr. Brock was warmly welcomed back to Kanigiri both by the Christians and the Hindus. In his report of that year he gave the Curtises due credit for the good work done in his absence, and said that there had been progress all along the line. He also reported that at last the Sudras had begun to come. Eight were baptized. One of them was driven from his home for a time, but was recalled, and although he had broken caste, they received him gladly, and he continued to live at home and in peace with his heathen relatives. These eight converts from the caste people, although just then baptized, had

been believing for several years. Only those who have seen it can realize what a struggle it is for caste converts to break away from home and friends. These eight continued to live in their own homes.

Lights and shadows cross almost every mission field. In 1908 Mr. Brock reported:

> I again regret to state that the Christians do not add to my joy. The lack of Sabbath observance and the evil custom of beating drums before the idols are a constant grief. But just as one becomes despondent, some earnest Christian comes along and brightens up the outlook by his faith and his love.

That is a pretty general experience in most missions, and certainly in this. He is a poor stick of a missionary who gives way to discouragement when shadows cross his pathway. Then is the time for faith to triumph.

Mr. Brock reported in 1908 that he had six village schools taught by men who had passed the third-form examination, who were giving a better education to the Christians than they had been in the habit of getting. The Brahmans and Sudras spoke in the highest terms of these men. Think of these teachers who yesterday were regarded as unclean and would not be allowed to come near these caste men, now teaching their children! The breaking down of caste is a very slow process. Slow it may be, but sure it is. Caste must go, and education is, in our judgment, one of the surest methods of bringing it about.

Mr. and Mrs. Brock again went on furlough in April, 1910, and as there was no missionary out of a job, the work had to be turned over to the nearest neighbor. That was Rev. A. H. Curtis of Podili. As Kanigiri was a more important place than Podili, Mr. and Mrs. Curtis made this their headquarters.

The Curtises held the fort at Kanigiri till Mr. Brock

returned in 1912, leaving Mrs. Brock behind in America. Separations from wife and family are among the sorest trials missionaries have to meet, and Mr. Brock has had his full share of that. But he returned to his field and work full of joy and hope and found his greatest pleasure in working for Christ and seeing the work prosper in his hands. During the year 250 baptisms took place, two of which were of caste men. An encouraging feature of the village Christians was that their homes were the cleanest in the villages, while formerly they were the reverse of that.

A record year for baptisms was 1914, when Mr. Brock reported the baptism of 542 persons, four of whom were from among the caste people. Four new churches were organized during that year.

Mr. Brock sometimes facetiously speaks of Kanigiri as the center of the mission. Geographically he is not far wrong. And as a center of influence, it bids fair to become one of the most important of our stations.

Mr. Brock's report for 1917 gives a glowing account of his village schools and pays a very high tribute to his preachers and teachers. From the report we quote as follows:

These village schools are our hope and, alas! our despair—school buildings in dilapidation—children innocent of the alphabet even though there has been a teacher there for years. A number of such teachers had to be removed. In several villages this proved to be good medicine for the people and for the teachers. New buildings were erected, and others repaired, and children sent to school.

But some schools are a delight. In some schools children are reading in the III class. In these good schools we find a considerable number of caste children, chiefly Sudras, but also some Brahmans, Komaties, and Mohammedans. In some villages new school buildings have been erected. These buildings are two-beamed

KANIGIRI BUNGALOW

Mr. Brock, Mr. Owen, and his Motor-car.

houses, 15′ by 18′, with mud walls and thatched roofs, and are built by the people themselves, the mission aiding to the extent of 6 rupees for a building.

These are Government schools, and all the teachers are Christians. With one exception they are in Christian hamlets. They are doing a good work, but a little more cooperation on the part of the Government officers of subordinate rank would work for increased efficiency.

In all we have ninety schools with an attendance of very close to 2,000 children. That much good has resulted from education in the villages, I am convinced by my visits to the villages this year. But there is great need for many more teachers.

The humble Bible-women going from home to home are doing a quiet work that cannot be done by any other class of workers.

As in past years I give the honor to the teachers and preachers who live out in the villages among the people. They do the preaching and the teaching, and any advance that is being made in this taluk is made because of their work and their life. Constantly I am hearing the Sudras speak in praise of the village Christian workers. Converts who are being brought, be they from the Christians, Madigas, Malas, or Sudras, are brought in by these humble Christian men and women.

We have no doubt at all that Mr. Brock meant all he said in the above on behalf of his preachers, teachers, and Bible-women, but we think it should be added that but for the training and careful oversight of the missionary, such good results would not have been achieved.

Mr. Brock went home on furlough in 1919, leaving his field in charge of Dr. J. A. Curtis, but returned with Mrs. Brock in January, 1921, and received a very cordial welcome.

Mr. Brock speaks very encouragingly regarding the progress of the Telugu church in the way they are learning to manage their own affairs. He also reports that since he took charge of the field in 1894, 3,688 converts have been baptized on his field. A few of these were Sudras, and he is looking for large ingatherings from that

class in the near future. Four hundred and forty-eight were baptized in 1922, of whom four were Sudras.

Donakonda

The place originally selected for this field was a town called Darsi, about fifteen miles nearer Ongole. In September, 1894, Rev. F. H. Levering was designated to Darsi. He immediately took steps for the erection of a temporary bungalow. The bungalow was completed in due time, and Mr. and Mrs. Levering moved in. But their work in Darsi was finished, almost before it was begun. When the monsoon broke, the Leverings went to Nellore. In March of the following year Mr. Levering was ordained at Ongole and soon after was asked to take temporary charge of the work at Perambore, Madras. In April, Mr. Downie handed over charge of the work in Madras to Mr. Levering.

On March 6 a cablegram was received from Boston designating Rev. J. A. Curtis to Darsi. After looking over the field Mr. Curtis decided that Darsi was not the place for the central station. He thought that Donakonda, some fifteen miles farther northwest, being on a railway, would be the better place. On this there was a difference of opinion in the mission, some thinking that as Darsi was the government headquarters of the taluk, the mission headquarters ought also to be there. But the Reference Committee rendered its decision in favor of Donakonda.

Donakonda is a station of the Southern Mahratta Railway, about a hundred miles west of Bezwada, which is on the line running through Nellore, Ongole, and Bapatla. It is not a town, but simply a railway-station. That was one of the objections raised to locating the mission there. But there are railway workshops there, and

a number of railway employees live there. Mr. Curtis built a substantial bungalow about half a mile from the station, and around it he has gathered a little colony of native Christians.

Like many another missionary, the Curtises wanted to do something in the line of industrial work. With them it took the form of a dairy farm. Land was procured, and the farm was stocked, and while the Curtises remained, it seemed to prosper, but furloughs will come necessitating changes in men, and with them changes in policies and methods of work.

In 1905 Mr. Curtis reported 57 native workers and 4,638 church-members. Most of them having been dismissed from the Ongole church. Ninety-two were baptized that year. Mr. Curtis spent most of his time in and around Donakonda, while Mrs. Curtis devoted her time chiefly around Darsi. Together they did a good deal of evangelistic and school work in spite of the handicap of overseeing the building of their bungalow.

There was a considerable amount of persecution all over the field. Some of the Christians stood firm, others yielded, and some went back to heathenism. Two hamlets were excluded from church-membership.

After seven years in the mission, three of them in charge of Donakonda, Mr. and Mrs. Curtis went on furlough in April, 1905, leaving the field in charge of Mr. Elmore, of Podili. They returned in the fall of 1907 and resumed their work at Donakonda.

For the sake of the English-speaking railway employees at Donakonda, Mr. Curtis established an English service at the station.

Not much touring was done that year by the missionaries, but the Indian Christians all over the field were constant in their efforts to win men to Christ. One hun-

dred and twenty-eight were added to the churches by baptism.

1912 was a record year for Donakonda. More touring was done and more baptisms were administered than in any previous year since the field was established. Two hundred and fifty-one converts were baptized, almost double that of any previous year. But in some sections where as much work was done, the labor was utterly in vain. In other sections the Christians were revived. Everywhere the caste people manifested a good deal of interest. This was very encouraging and inspired the hope that in the near future there would be a break among the caste people, and many of them come over to Christianity.

In January Mr. Elmore and a band of students from the seminary gave ten days of earnest evangelistic work in the Donakonda field, with very happy results.

In 1916 the field was in charge of Rev. T. Wathne, Mr. and Mrs. Curtis having gone on furlough. Mr. Wathne reported that as he looked over the field he was impressed with the fact that in the villages where there was a good school, there were good Christians, and where there was no school or a poor school, there were poor Christians. The want of competent village schoolteachers was keenly felt.

Mr. and Mrs. Curtis returned to Donakonda toward the close of 1917. They bore good testimony to the work done by the Wathnes while they were on furlough. While at home Doctor Curtis received the degree of doctor of divinity from Des Moines University.

Next year on an extensive tour Mr. Curtis enrolled 661 persons who expressed a wish to become Christians. Of these only 387 were baptized, thus showing that much care was taken in the reception of members.

The hand-to-mouth way in which the mission is supplied with men is strikingly illustrated in the fact that Mr. Curtis had to undertake the care of the large Ongole field in addition to his own extensive field to let the Bakers go on furlough. It was a poor shift, and yet the best that could be made. Surely if our people at home could get a real sight of such a condition of things they would make a greater effort to furnish more men for such needy fields. Yet in spite of such a serious handicap, good results followed the work of 1914. Seventy-one caste converts were baptized that year. Some of these suffered severe persecution, and a few of them went back, but the majority stood fast.

During the furlough of Mr. and Mrs. Curtis in 1916 three different missionaries had charge of the field, the last being Rev. T. Wathne.

When the Curtises returned from furlough at the close of 1917 they bore testimony to the good work done by the Wathnes and reported that there had been progress in all branches of the work, and that the outlook for the future was very encouraging. The next year was the beginning of their twentieth year of service in the mission, and they had hoped that it would prove to be their best. In some respects it was, but with a single exception, it was the most trying year of the twenty. And the next year was even worse. Yet in spite of almost innumerable troubles, God had been exceedingly good and prospered their efforts for uplift of the people. A new schoolhouse was added to their equipment which proved to be a great joy.

A widow's home and an orphanage are among the agencies carried on at this station. Five of the women had been sent to the Bible Training School, then located at Vinukonda, now in Nellore.

Podili

Podili is the headquarters of the Podili Taluk and is situated about thirty miles almost due west of Ongole. It was established by Rev. Alfred C. Fuller in 1894. The field embraces the whole of the taluk which contains a population of 68,466 people, of whom 55,795 are Hindus, 3,886 Mohammedans, and 8,785 Christian adherents. Of these last there were in 1897 approximately 4,921 church-members.

Mr. Fuller took over formal charge of the field from Doctor Clough in October, 1894. It was a large undertaking for a young man only two years in the country. The Christians, though numerous, had but a very elementary knowledge of what Christianity really is. They had professed faith in Christ and had been baptized, but that is about all you could say of them as Christians. But there were 85 native agents, some of them good, earnest preachers. There were 34 outstations and 3 organized churches, one of them said to be self-supporting. There were 43 schools with 817 pupils.

Mr. Fuller's first year was mainly occupied with the building of his bungalow. But the spiritual work was not wholly neglected. The preachers took on new life and were more faithful in their work. They had been in the habit of preaching mainly to the Christians and to those of their own caste; that is, the Madigas or workers in leather. But now they were encouraged to preach to the Malas as well. Mr. Fuller believed in tract distribution, and did a good deal of it personally and through his helpers.

The early part of 1897 was largely spent on the field in camp with very encouraging results. Four hundred and twenty-one converts were baptized, many of them

from the better class, weavers and others of good social standing, a few Sudras and one Brahman. But the devil was also busy. He stirred up the Hindus and Mohammedans to persecute the Christians, who refused to beat the drums at Hindu festivals. Some of the Christians yielded, but persecution continued. Mr. Fuller was attacked and roughly handled and barely escaped death. Court cases followed, and final victory and ultimately peace was secured. Robbers also were busy. They entered Mr. Fuller's tent and carried off his cash-box with a few coppers in it; the two hundred rupees he had with him was hidden elsewhere.

In his report of 1897 Mr. Fuller said, "We were gladdened in November by the coming of Brother Stait and wife to help in the work at Podili." But the gladness did not last long, for Mr. Stait soon after was transferred to Udayagiri, and Mr. Fuller went home on furlough in the spring of the following year. Doctor Clough resumed charge of the Podili field as there was no man that could be spared to take the place.

In 1920 Doctor Curtis was in charge of three stations and fields, namely, Donakonda, Kanigiri, and Podili. Hence the touring of the year was confined to the villages lying between these three stations. As one of these fields is all that any one man can manage, it follows that Doctor Curtis could give but one-third of his time to each of the three fields. It was a poor arrangement, but it was the best that could be done under the circumstances. It is not an isolated case, and shows how fearfully undermanned our mission has sometimes been.

So long as we are in the once Ongole field, Doctor Clough's name will be cropping up. Podili was one of his old camping-grounds, and he seemed to enjoy being once more in charge. He made an extensive tour in 1899,

visiting forty villages and holding four quarterly meetings. One hundred and eight were baptized during the year. Famine conditions prevailed for several years at this time, greatly retarding the spiritual work, as much attention had to be given to efforts to keep the poor people alive. The Podili field is mostly highland, so that is suffers in time of drought more than where wet cultivation is carried on.

The accident that befell Doctor Clough in 1901, and which compelled him to return home, left Podili without a resident missionary. As a temporary measure, the field was handed over to Mr. J. A. Curtis, but in December of that year Rev. W. T. Elmore became the settled missionary. His first year was spent in getting hold of things, his second year was entirely spent on the field, and during the hot weather more was accomplished than during any other time. A good deal of touring was done, and 122 converts were baptized.

The workers on this field are not paid for their full time. Only help is given to the preachers and teachers. This amounts on an average to fifteen rupees or five dollars a year. This is the method in all the fields in and around Ongole. It is a method about which there is a good deal of difference of opinion among the missionaries. It looks like an economic method, but it is a question whether it is, on the whole, a wise one. If it costs a preacher from six to ten rupees a month to support himself and family, and he gets but two from the mission, it follows that at least two-thirds of his support must be provided in some other way. He may get a part of it from his people, but the chances are that he earns it in other ways than preaching. The views and practise of the missionaries are very far from harmonious on this question.

When Podili was organized as a separate station and field in 1894, it had a church-membership of 4,921, and in 1904, after ten years of work, the membership decreased by 1,572, and that in spite of a goodly number of baptisms every year. It is probable that much of this decrease is due to the dropping of many names of those brought in in the great ingathering of 1878 and in part to the want of proper supervision and instruction, previous to the division of the great Ongole field. Six Sudras were baptized that year, the first from that caste to be baptized at Podili.

But again there comes another change in the missionary force. After five years of faithful service at Podili and nearly seven in the mission, the Elmores went home on furlough, and a new man, Rev. J. H. Hannah, was designated to Podili.

In his first year at Podili Mr. Hannah presents a rather gloomy report of the condition of the Christians:

> Only one in a hundred can read. The first great need is more instruction, and for that a better class of teachers is urgently needed. The needs of the field are greater than can be told. The darkness is such that it can be felt. My inspiration for the future is not in looking around me but in looking up to God who is above all difficulties.

Mr. Hannah was just getting into the real work of a missionary, was on his first extensive tour, when he was taken ill on the western part of the field not far from Markapur. He went in there to get medicine and care. Mr. and Mrs. Marsh took care of him and did all in their power to save his life, but in vain. He died in September, 1909. This was a serious loss to the mission generally, for Mr. Hannah was a most promising young man, and his death was keenly felt at Podili, where he had already found a warm place in the affections of the people.

At the time of Mr. Hannah's death Rev. A. H. Curtis was in charge of Kanigiri, and as that adjoins the Podili field, he was asked to assume charge of Podili till a permanent missionary could be found. With the large Kanigiri field on his hands, Mr. Curtis could do little more for Podili than simply keep things running with the aid of the native helpers. But in the spring of 1912 Mr. Brock returned from furlough and relieved Mr. Curtis, and the latter then removed to Podili to give his whole time to that field.

During the year ninety-two persons were baptized, including nine Erukalas. These wandering thieves, it seems, come to the vicinity of Podili seeking the materials for making brushes for the weavers. The year previous some of them heard the gospel from one of the Podili preachers and appeared to have been much impressed. This year they came again, and these nine having given evidence of regeneration, were baptized. They learned several Christian hymns and portions of the life of Christ, and expressed a determination to teach them to their fellow tribesmen.

A new church was formed that year, and the people generally manifested an increased interest in spiritual things. Brahman and Mohammedan women frequently visited the bungalow for conversations with Mrs. Curtis. A public meeting was held in the mission chapel in the interests of education, at which the town officials were present and the submagistrate presided. While it was not a religious meeting, it brought the mission and the people of the town closer together and had a beneficial influence on the mission work.

Rev. W. J. Longley and wife joined the mission in the fall of 1909, and after two years of study at Vinukonda and two years at Madira were transferred to Podili in

February, 1913, relieving Mr. and Mrs. A. H. Curtis, who went on furlough. In his first report Mr. Longley mentions the fact that during the twenty years since Podili was set apart as a separate field, there had been seven missionaries in charge. Yet in spite of these numerous changes, the work had gone steadily on. A new generation of preachers and teachers had appeared. He was able to report much less of the evil practise of beating the tom-toms before the idols, and of the eating of the meat of animals that had died of disease, and of the disregard of Sabbath. But these heathen practises had not wholly died out. Poverty, he thought, was at the bottom of them.

Touring in that year in a village where the missionary was stoned a few years ago, they held meetings in the Sudra hamlet, where the people listened attentively. In another village, where ten years ago the preacher was badly beaten because they believed that it was by the Christians that cholera had invaded the village, they had a fine large meeting with crowds of eager listeners.

Besides the 669 boys and girls in 31 village schools, Podili has some 60 boys, girls, men, and women training in Nellore, Ongole, Bapatla, Ramapatnam, and Kanigiri. Some of these were called into Podili, and a boarding-school was started in the belief that the Woman's Board would take it up and support it. In this hope, however, the missionaries were disappointed.

In the spring of 1915 still another change took place. The Longleys went home on furlough, and Mr. and Mrs. Witter of Madras were transferred in July to Podili. Mr. Witter came out to India, designated to the work among the students of Madras. He had gotten into the work and was deeply interested in it, but like every true missionary, he gladly went where the greatest need was.

He entered cheerfully into the work at Podili, and now it is doubtful if he would care to leave the general mission work for the special work for which he at first came out.

Soon after reaching Podili the Witters went on tour and became so deeply interested in the work that Mr. Witter reported that he found himself at night sitting up in bed preaching to the people in Telugu. Day and night the people were ever with him. While on tour it was their custom to spend several days in a village or hamlet, teaching the Christians the simple doctrines of the New Testament. A village that had gone back to heathenism after an earnest siege, with united prayer and persistent effort was brought back to the fold, in spite of determined opposition on the part of some. The village head man was converted and baptized.

The Witters were very happy in their work in spite of some very trying experiences. Among the worst was the fall of two of the preachers who had to be excluded from the church for grievous sin. The discipline was hard, but it proved wholesome. More workers were urgently needed, and a boarding-school in the station was very much desired.

1916 was a happy year for the Witters. It began with an extensive tour in January, which resulted in the baptism of 226 converts and the organization of two new churches. Mr. Witter reported that in spite of the weakness, ignorance, and sins of the Christian community, there was an element of Christian life and work that gave evidence that the great ingathering of years ago was of God. With such meager care and often no care at all, the wonder is that they did as well as they did.

The next year touring was continued, and with very blessed results. Three hundred and fifty-three converts were baptized. In seven villages the Christians had

erected schoolhouses with a little aid from the mission. In several villages wells had been dug with some aid from Government and, on the whole, there was a spirit of progress among the people.

After a very strenuous term of service the Witters went home on furlough, handing over the care of Podili to Dr. J. A. Curtis, who already had the care of Kanigiri besides his own field. Miss Booker was still on the Podili field, doing good work as a touring missionary.

When the Witters went home, there were some doubts about their return to the Telugu mission. Doctor Witter, his father, very much wanted him in Assam to assist him in his educational work. It would have been a delightful arrangement for all except the Telugu mission. Mr. and Mrs. Witter were wedded to the Telugus and wisely decided to come back to the Telugu field. They returned to Podili in 1921, and resumed their work with great enthusiasm and joy.

When Mr. Baker went home on furlough in 1922, he turned his great field over to Mr. Witter of Podili. He could not have entrusted it to a better man. But the best man in the mission is not capable of doing justice to two such fields. Some part of the work must suffer and there is serious danger of the man breaking down under the double load.

Kandukuru

Kandukuru is a small village about fifteen miles northwest of Ramapatnam. It formerly belonged to the Ramapatnam field, but was among the new fields set off at the division of the Ongole field. Its first missionary was the Rev. Wheeler Boggess, who came out to India in 1892 and was designated to Kandukuru the following year. In his first report Mr. Boggess expressed himself as agree-

ably disappointed at the condition of the field. It was much better than he expected. He began the erection of a bungalow, but while it was going up, he did a good deal of missionary work.

Mr. Boggess was an enthusiast on the question of self-support. During the first six months of 1894 the church collections amounted to Rs. 2-7-8 and the following six months they were Rs. 31-3-7. Two preachers were called and set to work, the new church paying the salaries. The church-membership was 424. The field had been so long neglected that irregularities crept into the church, and some thirty had to be excluded.

After three years of experiments, Mr. Boggess abandoned his theories of self-support and instituted a more radical policy. He announced to his people that from February 13, 1897, the support of all preachers would be stopped, and the burden of supporting them would be laid upon the church. He said that on his tours over the field he had discovered the evil effects of foreign money and determined that on his field there should henceforth no more foreign money be used. He carried this doctrine to such an extent that at one time he refused his own salary, and determined to trust absolutely to the Lord for all his personal needs as well as the needs of the mission. But, as was to be expected, this did not last long. It was a laudable idea, but one impossible to carry out.

Broken down in health, Mr. and Mrs. Boggess went home on furlough in May, 1899, and temporary charge was given to Doctor Ferguson in addition to his other work. The Board in Boston instructed him to continue as far as possible the policy introduced by Mr. Boggess. Had that policy been introduced at the beginning of the mission, it might have been much easier to carry it out, but for one station, surrounded by other stations work-

ing on a different policy, it was hardly to be expected that it would succeed, and so far it has not. During the two years that the station was in the care of Doctor Ferguson, he and Mrs. Ferguson made extensive tours over the field and baptized in all seventy-six converts. There was much scarcity all over the field, and some relief work had to be done. But a resident missionary was much needed, and hence it was a joy both to the missionaries in charge and the people when the Boggesses returned from furlough in 1901.

On his return to the field, Mr. Boggess continued his policy of absolute self-support. He paid no salaries and used no mission money where he believed it should be provided by the people themselves. Two of the preachers whose salaries he had cut off remained with him, and others who might have had pay in other parts of the mission joined him. But there was still more or less discontent among the people because while the Christians of neighboring fields were getting paid for their work, they were getting none. It seemed to them like injustice.

Education was at a very low ebb at this time. In fact, there were no village schools at all, and only the Government school in the station and very few of the Christians attended that on account of the high fees they had to pay.

During 1902 Mr. Boggess spent some three months on evangelistic service in other fields of the mission at the call of the missionaries. This is a work for which Mr. Boggess is admirably fitted.

The Boggesses were greatly helped and comforted in the coming to their aid of a Miss La Barre, an independent missionary whose health had failed and who was ordered home, but came to Kandukuru instead and steadily gained in health. She knew Hindustani, and hence was a great help in work among the Mohammedans.

But her stay in Kandukuru was brief, and in 1908 we find Mr. Boggess still in charge of the Kandukuru field, but living at Ramapatnam and engaged in seminary work, spending the week-ends at Kandukuru for the Sunday services and general oversight of the field.

The Boggesses went on furlough in 1909, thus once more leaving the Kandukuru field without a resident missionary. Doctor Heinrichs, of Ramapatnam, looked after it till Mr. Boggess returned in December, 1910, when he resumed charge of the field, though still working and residing at Ramapatnam. The following year the Boggesses removed their residence to Kandukuru.

1912 opened with good prospects for a prosperous year. Long tours were planned for, but deaths and changes at the seminary seemed to compel Mr. Boggess to fill the places thus made vacant until other arrangements could be made. Kandukuru was thus left largely in the care of Mr. Wilson, Mr. Boggess' assistant, who had been doing good work on the Kandukuru field for some time. Still, Mr. Boggess was able to do some touring, and Mrs. Boggess continued to work among the women and children. Thus the field was fairly well cared for in spite of numerous changes and drawbacks.

Provision having been made for the seminary, Mr. Boggess was able to devote his entire time in Kandukuru in 1913. A good deal of touring was done. The preachers and also the lay members of the church worked well. A new church building had been commenced and finished to the roof, where it had to stop for want of funds. The money for this building was contributed wholly by the Christians, no mission money going into it, and none being solicited from friends. It is a small building, but sufficient for present need. Sixty-six converts were baptized during the year.

The serious illness of Mrs. Boggess compelled her return to America, and as she was not in a condition to go alone, Mr. Boggess had to accompany her. They left the country in 1914 after handing over the care of the station to Mr. Brock of Kanigiri. With such a large field of his own, Mr. Brock could do little more than pay an occasional visit to the station. In a large mission like this there ought to be one or two men always available to fill vacancies thus suddenly made. It is very disheartening to the people to have their missionary changed so frequently. If our people in America could see the losses thus caused, surely they would endeavor to keep the mission better manned.

Toward the close of 1916, Miss Booker having completed her furlough on the Nilgiri Hills and being unable to return to her former field, the Reference Committee asked her to go to Kandukuru and care for that station till some permanent arrangement for a missison family could be made.

In the Conference Minutes of 1917 we find the following resolution:

Voted, That the Conference approves the plan formulated by the Joint Committee of the Conference and the Telugu Convention for the transfer of the Kandukuru field, and that a committee of management be appointed consisting of two members of the Conference and three members of the Convention.

Accordingly the field was handed over to the Telugu Home Mission Society in 1918. The Home Mission Society undertakes to assume the entire management of the field, and the mission undertakes to contribute one-half the financial expense up to a thousand rupees for the first year, but with the understanding that the annual contribution shall be decreased year by year till finally the entire expense shall be borne by the Convention.

XVI

BAPATLA, NARSARAVUPET, SATTENAPALLE, VINUKONDA, AND GURZALLA

Bapatla

Bapatla is situated about twenty-five miles west of the mouth of the Kistna River, and forty miles northeast of Ongole. But the river delta forms a sort of promontory jutting out into the sea, and thus a bay is formed between this point and the coast farther south; so that Bapatla is within five miles of the sea, but with the peculiarity that from Bapatla it is to the south, instead of the east. This gives Bapatla an advantage of climate shared by no other station in the mission. The south wind, so trying in all other stations, becomes at Bapatla a pure ocean breeze. The population is about six thousand. In the Hindu temple there are a number of inscriptions dating back to A. D. 1154.

When the Ongole field was subdivided, Bapatla was selected as one of the new stations, and Mr. and Mrs. Bullard chose it as their field of labor. Like the other portions of the Ongole field, Bapatla had shared to some extent in the great ingathering of 1878, and also in the impetus given to the work by that movement. Hence, during the first year, 253 were baptized.

As there was no suitable house at Bapatla, Mr. and Mrs. Bullard lived most of the time at Guntur until December 24, 1884, when they removed to Bapatla. After securing a site of some twelve acres of land, Mr. Bullard first erected a temporary building, which had to answer the double purpose of dwelling-house and chapel

for a time. Later a permanent chapel, a residence, and other mission buildings were constructed.

During 1886 and 1887, the number of additions was very much less than in previous years, but Mr. Bullard attributed this solely to the fact that his building operations had prevented him from touring in the villages. Two boarding-schools, one for boys and one for girls, were established and carried on by Mrs. Bullard. Also two caste girls' schools, and thirty village schools were sustained. The pupils in these schools aggregated more than five hundred. To meet an increasing demand for village school-teachers, a normal school was organized in 1888. It began with fifteen pupils. Two hundred converts were baptized that year.

In 1889, Mr. Bullard baptized a considerable number of Christians, who had formerly belonged to the Lutheran mission at Guntur. From Mr. Bullard's report, we gather the following particulars of that movement: Some years ago a division took place in the Lutheran mission by the withdrawal of one of their missionaries, taking with him fourteen hundred members and fifty workers. For a time, this was practically a separate mission. But it was but short-lived, for the missionary soon felt compelled to return to America. Even before he left, however, many of his people had asked to be baptized and received into our mission. The helpers and a majority of the people refused to return to the Lutheran mission. They professed to have changed their views on the subject of baptism, and, after satisfying himself of the sincerity of their profession, Mr. Bullard baptized twenty of the helpers and two hundred of the members, and many others were expected to follow. Of course, this caused a good deal of hard feeling among the Lutherans. But Mr. Bullard protested that it was from no unkind motives, nor

any desire to proselytize or build up his own mission at the expense of another, that he consented to receive these people into our mission, but solely because he believed them sincere in professing a change of belief; and, under these circumstances, he could not do otherwise than receive them and be true to himself, or the cause he served.

In 1890, the number baptized was 493, more than double that of any previous year, and still there were hundreds more said to be awaiting the ordinance.

The incessant labor and mental strain of the six years since the opening of the station, together with exposure to the sun, greatly debilitated Mr. Bullard's health, and, in the hope of prolonging their stay in the country a year or two longer, he and his family went to the Nilgiri Hills in March, where they remained till November, 1891. But he derived no permanent benefit from his stay on the hills, and hence, early in 1892, he and his family returned to America. Mr. and Mrs. Owens, who had recently arrived in Nellore, were sent to Bapatla to look after the work there.

For two years Rev. W. A. Stanton and wife were associated with the Owens at Bapatla, rendering efficient help while studying the language. Mr. Stanton conducted a Bible class in the normal school, with much profit to the students.

In 1894, Mr. Owen was laid low with typhoid fever, which hindered him from doing as much touring as he had planned to do. But Mrs. Owen and Miss Booker, who had joined the mission the year before, did considerable touring. Mr. Owen said that wherever he went he found excellent reports of Mr. Bullard's work.

Miss Booker went on furlough in 1897, Mrs. Owen in 1899, and Mr. Owen in 1900, leaving Mr. and Mrs. Thomssen in charge of the Bapatla field. Mr. Thomssen's

report of that year is principally taken up with a description of the unsatisfactory condition of the station, the famished condition of the people, famine-relief work and its effects. He deplored the evil effects of indiscriminate almsgiving, which he regarded as a curse to the people. But he could not turn a deaf ear to the cries of the starving. A friend in Ceylon and *The Christian Herald,* of New York, furnished him with money which he used in supplying work for all who were able and willing to work. Brick-making was given to unskilled workmen, and other useful forms of labor were provided for carpenters, bricklayers, and others, and by these means a lady's bungalow was provided, the Woman's Society paying for the materials.

"A Herald Gospel Hall" was also erected for preaching services and also for the normal school, mainly by the funds furnished by *The Christian Herald.* The normal school was reported to have made great progress. Mr. Thomssen did much to make that institution a really great power, not only in Baptla, but to the mission generally. Its object was not merely to train teachers, but to train what he called "teacher pastors," that is, a class of men and women who would organize and carry on schools in the villages and at the same time establish churches and pastor them. He also added an industrial department to the school where carpentry and other crafts were taught. Mr. Thomssen had some peculiar notions of his own, but he certainly did bring things to pass.

Perhaps the chief industry Mr. Thomssen started and successfully carried on was his fiber factory. The palmyra tree is said to have more than a hundred different uses. One of these, and perhaps the chief, is the fiber. Mr. Thomssen told the people to collect the fiber and bring it in to him, and he had from 200 to 300 people

dress it and prepare it for the market in Madras, where it was purchased for export. The fiber is used for the manufacture of ropes, brushes, and many other things. In eight months Mr. Thomssen spent 18,000 rupees on this work. That meant work and support for a large number of people all over the large Bapatla field.

Miss Booker, after returning from furlough, resumed her work for the women of the villages. She had a passion for touring and was at it most of her time. In her report of 1902 she tells of having made 1,391 talks—the preachers would call them sermons—to 4,005 persons.

While Mr. Thomssen had a genius for bringing material things to pass, he was not lacking in spiritual effort. In 1903 he spent the first four months touring over his field. As the fruit 242 converts were baptized that year.

The Thomssens went home on furlough in 1905, and Mr. and Mrs. Kurtz came to Bapatla to carry on the work. In his report of that year he speaks of Mr. Thomssen having obtained a tract of fifty acres of swamp land which he had turned into a rice-field. The object was to make the schoolboys cultivate it and thus help to meet the expenses of the school. He also established a Yenadi Settlement. It is really a criminal settlement, although the Yenadis had not come under the criminal settlement, and hence their coming to Bapatla was voluntary. Some converts have been made among them.

The training-school continued to progress. In 1907, twenty of the twenty-one students who went up for the Government examination successfully passed. The Thomssens returned from furlough that year and resumed their work at Bapatla. In 1909, Mr. Thomssen said that they had set their hearts on getting 1,000 converts. They worked and prayed, and at the close of the year they were

rewarded by getting more than they had asked, 1,045 had been baptized.

Mr. Thomssen entered on some schemes that not all of his associates approved as legitimate mission work. For example, he started what was called "The Bapatla Co-operative Association Limited," of which Mr. Thomssen was president. The shareholders consisted of Christians, Hindus, and Mohammedans. Mr. Thomssen claimed this was one of the best missionary projects ever undertaken.

In 1915, the Thomssens went on furlough. In October of that year Rev. A. H. Curtis returned from America and was designated to Bapatla. There was trouble for him at the very outset. Mr. Thomssen had, just previous to his departure, cut off all the salaries of the village teachers and preachers. This naturally caused discontent among the workers. It seemed an unwise thing to do on the eve of his departure. Had he done it a few years before, it might have been all right, at least it would not have been so bad.

Mr. Curtis reported the normal school in a rather bad condition, but by patient and persevering effort the school again began to prosper. The religious work was carefully attended to and converts were multiplied.

Bapatla has a Yenadi Settlement consisting of some fifty or sixty families. Although no thefts were reported in 1916, they had a way of getting money which they did not earn. Taking advantage of the fact that they were reputed thieves, they would let some unsuspecting persons believe that they had stolen jewelry which they would sell at a very low price. After the sale was made it would be found that the jewelry was only plated. The buyers could not complain, for then they would be prosecuted for buying stolen goods, or goods they believed to be stolen.

The misssion, and especially Bapatla, met with a severe loss in the death of Mrs. G. N. Thomssen in September, 1918. She was at home on furlough, and though there was little hope that she would ever return to the mission, her death caused much sorrow to the people of Bapatla, for they loved her dearly as a mother, and she dearly loved them.

The normal training school continued to occupy the major part of the missionaries' time, and the work on the field was left largely to the native preachers and teachers. This is unfortunate, for in such a large and important field as Bapatla, touring over the field and supervision of the field-workers are most essential. Such a field should have two missionaries, one for the normal school and one for the field-work.

During the first thirteen days in May, 1921, Mr. Boggess and Mr. Arogyam were on the Bapatla field holding large meetings in different parts of the field. The arrangements were wholly in the hands of the workers. They erected booths for the meetings wholly at their own expense. These meetings were very helpful and left a good impression. During the year 219 converts were baptized.

Mrs. Curtis gives a good account of the Bible-women, the Sunday schools, and the Christian Endeavor society. The year has been a hard one, but the reward in seeing the progress made is ample compensation.

Narsaravupet

Narsaravupet is about twenty miles west of Guntur, and forty miles north of Ongole.

Rev. R. Maplesden, who had been for some years pastor of the Madras English Baptist Church, joined our mission in January, 1882. Strangely enough, this resignation of the pastorate became the indirect cause of the

church's becoming affiliated with our mission, for it was unable to secure a successor to Mr. Maplesden till Mr. Drake took charge of it, eight years later.

Mr. Maplesden remained at Ongole for some time, but went to Narsaravupet, in 1883, to open the new station. He secured a piece of land for a compound, and erected a bungalow and small schoolhouse. A church was organized on October 7, 1883, and on the same day 123 were baptized into the new church.

This was a very encouraging beginning of the new enterprise, and Mr. Maplesden entered upon the work with a good deal of enthusiasm. He saw in his field what others had seen in theirs, the great need of training the masses of poor, ignorant Christians, and of providing primary education for their children. As to further ingatherings, he had no anxiety. He said, "The work has gained such an impetus that it will go on independently of the missionary." Perhaps some of the missionaries might not be willing to admit so much as that, but there can be no doubt that the impetus given to the work in 1878 had much to do with the subsequent ingatherings. In no other way can we account for the fact that these subsequent ingatherings have been almost exclusively confined to the same class of people, and to the same regions as that of 1878. In other fields, and among other classes, where equally good and faithful work has been done, there have been no such ingatherings.

Although Mr. Maplesden had been working in the Narsaravupet field for a year or more, he did not remove his family until March, 1884. His stay at Narsaravupet was brief, for, in April, 1885, on account of his health, he went to Bangalore, and never returned. After spending nearly a year at Bangalore, with little or no improvement, he sailed for England in January, 1886. Mr.

Thomssen, of Vinukonda, looked after the Narsaravupet work for about a year, when his health also failed, and he and his family returned to the United States.

Rev. W. Powell, who was designated at Narsaravupet, arrived in Madras, November 18, 1886. He remained for some months at Ongole, and then removed to Narsaravupet, but he did not take full charge of the work from Doctor Clough till October, 1887. During the year, 616 were baptized. A boarding-school for boys was established, which had fifty pupils. A caste school was also established, in the town, but this was subsequently given up. On the field, there had been opened some thirty village schools.

The year 1890 appears to have been a most successful year at Narsaravupet. Nine hundred and three had professed faith in Christ and were baptized. Twelve separate churches were organized. A new chapel was commenced to accommodate seven hundred people, and to cost about ten thousand rupees. Toward this, the Missionary Union appropriated five thousand rupees.

Rev. J. F. Burditt, on his return from furlough in February, 1893, was designated to Narsaravupet. Mr. Burditt was an exceptionally modest and consecrated missionary. He loved the Telugus and devoted himself wholly to them.

Mr. Burditt seemed to see too much eagerness on the part of the preachers to multiply baptisms, a lesson they probably learned from some of the older missionaries. Mr. Burditt deprecated this and devoted much time to teaching the preachers the necessity of more care in the selection and examination of candidates. He found that the examiners had acquired a routine method of catechizing the candidates, in which the candidates were taught the proper replies to be given. This Mr. Burditt strove to

break up. The result, as to be expected, was that fewer baptisms took place, only forty-three that year. Possibly Mr. Burditt was too careful, but better that than mere eagerness to swell the number of baptisms.

Early in July, 1894, Mr. and Mrs. Owen were returning from the hills and stopped at Narsaravupet. Here Mr. Owen was laid up with typhoid fever. Mr. Burditt worked over him, and with skilful treatment from Doctor Guernsey he recovered. But hardly had Mr. Owen gotten on his feet when Mr. Burditt was taken with the same disease. Thinking that he would be better cared for in a hospital, he set out for Bangalore. Here he was well treated, but in spite of excellent care, he died on the fourth of August.

Mr. Burditt's death was a great loss to the mission, depriving it of the services of two devoted and faithful missionaries. Mrs. Burditt went home to Nova Scotia with her children. Mr. W. E. Boggs of Sattanapalle took temporary charge of Narsaravupet in addition to his own work.

Mr. Powell returned from furlough and resumed charge of the field in January, 1895. The following year he reported that progress had been made in the line of self-support. The station church and 21 village churches had assumed the entire expense of their church expenses. One hundred and six converts were baptized. The ordinary work of touring, village schools, and the work of the station went on year by year with the usual results, till famine somewhat retarded the work. But after the famine-relief work was over, the evangelistic tours were resumed. In 1901, five hundred and sixty-one converts were baptized. Cholera carried off a large number of the members, 171 having died from that disease.

In the spring of 1902 Mr. Powell went home to En-

gland, and Rev. E. E. Silliman was designated to Narsaravupet. There seems to have been a change of mission methods as well as men, especially with regard to village churches. Mr. Powell reports some twenty-eight village churches, twenty-one of which were reported as practically self-supporting. Mr. Silliman reported that at a meeting with one of his village churches he had been for an hour trying to induce the church to exclude a notorious offender, when one of the preachers turned to him and said, "Why, Sir, they do not know what a church is," and Mr. Silliman adds, "This truth is very widely applicable." The addition to the churches that year were very few. Next year he reported that the majority of the churches have little more than a name and a roll of members.

Miss Mary Kurtz arrived in India in October, 1903, and was for a short time in Madras, then was designated to Narsaravupet to be associated with her sister, Mrs. Silliman, in work for women and schools. After a year of study, Miss Kurtz entered heartily into the work, devoting much of her time in the zenanas in the town and in touring in the district. She had about a hundred homes open to her and her Bible-women, and could have had more if time and strength allowed. She tells how they proceed while on tour: In the morning a meeting with the Christians; then calls on the caste people, and sometimes the preachers join in the caste villages and hold street services; at night there is usually a service with the Christians. She had great joy in seeing some converts baptized and decided progress in the Christ life among the Christians.

In 1908, Mr. and Mrs. Silliman went on furlough, leaving the care of the station with Mr. Boggs of Sattanapalle. Mr. Silliman returned in 1910 and resumed the

care of the station and field. Miss Linker also joined the station that year to work with Miss Kurtz.

Hitherto the Narsaravupet church and school met in the same building, but it being in the mission compound, a mile or more away from town, it was not convenient for the people to come so far and did not attract the non-Christians. Hence Mr. Silliman sought out and found an excellent site for a church in the very heart of the town. Putting church buildings in the mission compounds has been the almost universal practise in this mission. It has some advantages, provided the compound is in or very near the town. The Nellore compound, for example, is right between and at no great distance from the two principal sections of Nellore. But there is a growing feeling that even where that is the case, it is better to have the station church in the very heart of the town or as near that as possible.

Miss Kurtz went home on furlough in 1910, and Miss Lillian Bishop took her place. Miss Kurtz returned from furlough in November, 1911. Miss Linker reported for the woman's work that year and was greatly encouraged by the increasing interest manifested by the people in the word preached. Miss Bishop's health was poor, and it was evident that she must return home and with little or no prospect of ever returning.

A serious loss befell the station and the mission in the death of Miss Mary Kurtz and departure of Miss Bishop in 1912. Miss Bishop went home in February, and Miss Kurtz died in April after a brief illness. The loss of two such workers from the same station was very deeply felt; not only that station, but the whole mission suffered. Miss Kurtz was a thoroughly consecrated missionary and was universally beloved. She had a great passion for souls, and it was this passion that led her to overdo on her

last tour. It was during the intense heat. She returned to the station for a few days, but though far from well she insisted on returning to the villages, and was brought back only to die. Mrs. Silliman returned from furlough to find her sister gone. She was warmly welcomed by the people.

Oft-recurring changes in the personnel of a mission station are a very serious drawback to the work. In 1913, Miss Linker went on furlough, and Mrs. W. B. Boggs, who had been rendering good service for a few months, was transferred to be associated with her son. Mr. Silliman reported increased interest of the people and a more liberal contribution to the work than he had ever known. A most enthusiastic spirit was manifested in the Mary Kurtz Memorial.

Late in the fall of 1914, Miss G. H. Patton, a trained nurse, who had come out to the Nellore hospital, conceived the notion that medical work was not her forte and that she was called of God to engage in evangelistic work. It seemed to some that she was making a mistake. There are few better opportunities for evangelistic work than in a hospital. Indeed, it is for that very thing that mission hospitals are established, and if the force is sufficient to permit of touring among the villages, there is no better field for evangelism in all this world. But Miss Patton had to follow her convictions. She was therefore transferred to Narsaravupet. Her services were very welcome owing to the depleted state of the staff.

A lawsuit growing out of the conversion of a young caste woman in connection with Miss Patton's work occupied much of Mr. Silliman's time in 1915, but as the case was decided in the mission's favor, the time was well spent. Miss Linker returned from furlough, and the prospects for progress in all branches were bright.

Another lawsuit, and a much more serious one, took place over the building of the new church in town. The Brahmans did not like the coming of the church so near their houses, and so a suit was concocted. It lasted a long time and took much of the missionary's time and drew largely on his patience, but the mission again won out. The house of God was completed and duly dedicated to his glory. This crowned a record year of service. But the missionary closed the year with sad forebodings as to what would become of Narsaravupet in view of Mr. Silliman's approaching furlough and no prospects of any one to take his place. He stayed as long as prudence would permit, but had to go and went in the summer of 1917. Miss Patton also went home on furlough, thus leaving Miss Linker alone, and soon after she became the wife of Mr. Dussman and moved to share his work at Vinukonda.

Mr. Silliman spent a good part of the year touring over his field and with encouraging results. He found his people loyal to the Government, which was the more remarkable because the Guntur District has become somewhat notorious for its participation in the non-cooperation movement. Our Christians generally have learned to value the protection and aid we get from the British Government and hence are loyal.

Vinukonda

Vinukonda means "Hill of Hearing" from the tradition that it was here that Rama first heard of the abduction of his wife, Seetamma. It is situated on the Bezwada-Guntakel Railway which runs east and west, connecting Vinukonda with the lines between Madras and Bombay and Madras and Calcutta. The population is about seven thousand. It was formerly a part of the

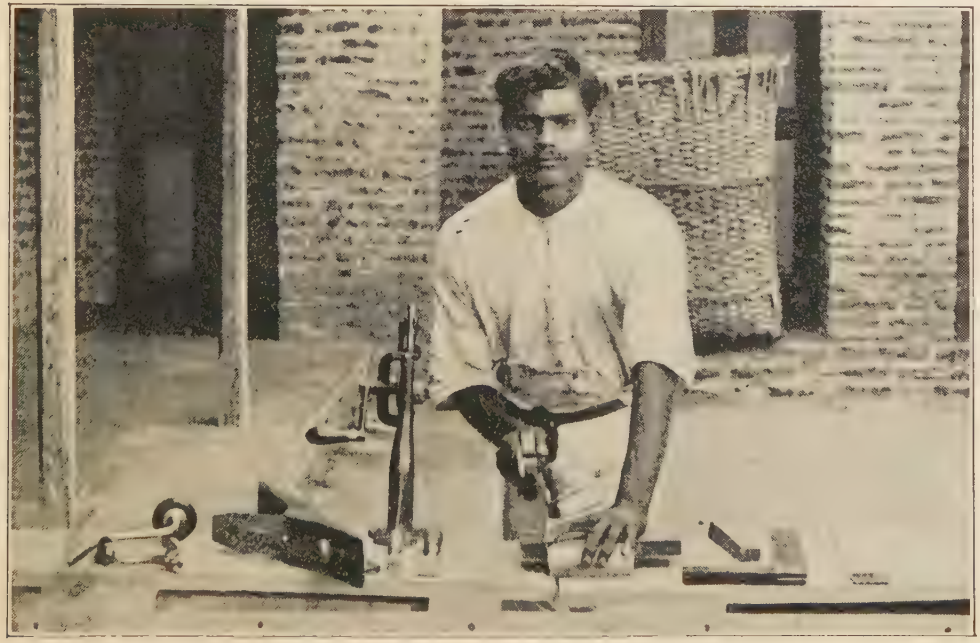
Ongole field and shared largely in the great ingathering of 1878.

The station was opened by Rev. George N. Thomssen, who arrived in Madras in March, 1882. He spent his first year in Ongole. During that time he made two extensive tours with Doctor Clough. On the third of August he went to Vinukonda. A site for a bungalow was secured, and a bungalow and chapel were erected. Building kept him busy most of the first year, yet 176 converts were baptized.

In 1885, Mr. Thomssen made several extensive tours over his field. Everywhere he found the people ready both to hear and believe the truth. Four hundred and ten converts were baptized, and this was only a part of the hundreds who were asking to be baptized. The great body of these inquirers came, as in other sections, from among the Madigas. But there were some among the caste people also, two of whom were baptized. The field truly seemed ready to be reaped.

Sickness and the death of two children, together with the care of the large Vinukonda field, told severely on Mr. Thomssen's health, so that in September, 1886, he and Mrs. Thomssen sailed for America. Doctor Clough took charge, but with his own large field he could do little more than give Vinukonda a partial supervision.

Rev. J. Heinrichs was appointed to Vinukonda in 1888. He was for a time in Nellore, and afterward acted for Doctor Clough in Ongole. But as soon as Doctor Clough returned from furlough in 1893, Mr. Heinrichs moved to Vinukonda. From his report of that year, it would seem that Mr. Heinrichs was less ambitious to report large accessions than to secure better church organization. Only 96 baptisms were reported, most of them from the Mala class. This Mr. Heinrichs regarded as an en-



A DEAF AND DUMB BOY

Educated to read and write English and to speak it a little. He is a carpenter in the Coles Vocational Middle School, Kurnool.

couraging indication that the gospel was reaching other classes than the Madigas, who, up to this time, were the only class that had been reached on the Vinukonda field. A careful revision of the membership was made at this time and a considerable reduction was found to be necessary. Of the churches also seven had been reported, but the number was now reduced to one.

In the summer of 1895 Mr. Heinrichs was transferred to the seminary at Ramapatnam, and Rev. F. Kurtz was transferred to Vinukonda. Also Miss Bergman was transferred from Cumbum to Vinukonda for work among the women, in 1896.

From 1895 till the spring of 1902, Mr. Kurtz was in charge of Vinukonda field. He did some very hard, but excellent work during six and a half years. The field is probably one of the hardest in the mission. Numerous cases of gross sin had to be dealt with. A number of nominal churches had to be suspended or disbanded. When Mr. Kurtz and family went on furlough in 1902, he handed over the field to the Rev. Albert Loughridge, who had just returned to India after a prolonged stay in America. His stay in India was brief, for in 1903 he went to England on account of his wife's ill health. He was gone six months and returned, but only to stay till 1905, when he handed over his station to Mr. Dussman and sailed for America.

When Mr. Dussman took charge of Vinukonda, he was then the missionary of Gurzalla, but as Vinukonda was considered the more important field, he moved to the latter station and worked Gurzalla from there. Mr. Dussman has a passion for touring, and the mission has been generous in giving him ample scope to gratify his passion, for since he went to Vinukonda, he usually has had two and sometimes three large fields to care for.

Miss Dorcas Whitaker returned from furlough in 1906, and was designated to Vinukonda for evangelistic work, but she also had charge of the boarding-school till 1913.

Sattenapalle

Sattenapalle is situated about twelve miles north of Narsaravupet, and hence is that distance from the Bezwada-Kuntakal Railway. It was an outstation of Narsaravupet, and Mr. Burditt had done some work on the field and had decided that it ought to be a separate station, but he did not live to see it done.

Rev. W. B. Boggs joined the mission in 1890 and for a few years was stationed at Ramapatnam with his father, Doctor Boggs. On the death of Mr. Burditt, he went to Narsaravupet for a short time, but in October, 1894, he was designated to Sattenapalle, to which place he moved in December of that year and at once began the erection of a mission bungalow. This work occupied most of his time during 1895, but on Sundays and odd times he did some preaching in and about the near villages. The native helpers, however, spent their entire time preaching in the field.

Mr. Boggs mentions an interesting case of a poor man who was baptized in January. Following his baptism came sickness in his family. The heathen attributed this to the fact that he had joined the new religion. They tried to persuade him to return to Hinduism, but he stood firm. Then the native doctor said he could cure him, but he must return to his own religion. But he refused, and then the doctor cursed him, but all their efforts were in vain, and he stood stedfast, and remained loyal to Christ and his own convictions.

Miss Lillian Bishop joined the mission at Sattenapalle in 1900. During the first three years her time was

occupied chiefly, but not exclusively, in the study of Telugu. Later she entered very heartily into the evangelistic work. She was fond of touring and did as much of it as her health would allow. She was not strong physically.

Late in the summer of 1906, Mrs. Boggs' health broke down, so that they were obliged to leave India a few months before their furlough was due. Miss Bishop remained till the following year, and she too was taken ill and had to take a furlough. The station was left in the care of Mr. Silliman of Narsaravupet.

Sattenapalle was without a resident missionary for four years, so that the work did not progress much during that time. Some villages had gone back to heathenism, some manifested a spirit of indifference, but quite a number stood fast, and there were indications of progress in Christian living.

Things began to brighten all over the field in 1912. There were about twice as many baptisms that year as in the six previous years. True, the number was not very large, but it was large enough to inspire the missionaries with new hope and courage. At last, it seemed that the churches were becoming more and more what they ought to be.

Of one of his tours Mr. Boggs relates an encouraging incident. A Brahman who lived in what is called an *Agraharm*, a hamlet where only Brahmans are allowed to live and, as a rule, none but they are allowed even to enter, invited Mr. Boggs to come and hold meetings at his house. As he and his party were about to enter, some of the natives said that the Christians would not be allowed to enter. Mr. Boggs replied, in that case, "I will not enter either." The head man then said, "Let all come in." So the company of brethren entered this

little citadel of Brahmanism and preached the gospel of Jesus Christ.

Mr. Boggs relates another interesting incident. There was a disposition all over the field to erect small buildings for chapels and schoolhouses. The stones in one village had to be brought from a village a mile or more away. The people were too poor to hire carts to haul it. So the young men carried it from the quarry to the site. Also the bamboos for the roof were carried eight miles. Under these conditions, the missionary had to render some little aid.

When Mr. and Mrs. Boggs went on furlough, his brother, Rev. A. M. Boggs and his wife, were asked to remove to Sattenapalle, which they did and with them their mother, Mrs. W. B. Boggs. In addition to station and field-work, they undertook to furnish the Bible Society references for the Telugu Bible. The New Testament was finished in 1915. When the conference held its session in 1916, Rev. W. E. Boggs was elected principal of the seminary.

Miss Dorcas Whitaker took charge of Sattenapalle in the spring of 1920 and reported the field in a rather bad condition. Famine raged all over the field. Roads were so bad as to make touring almost impossible. In July she opened a girls' boarding-school. She had over fifty applicants for admission, but could receive only forty for lack of funds. In one village where they held a meeting, out of eighteen houses only two had any food to eat. Numerous calls came for medicine, but since she had to let the nurse go for want of money to pay her, this sort of help could not be given.

Miss Whitaker is fond of touring, and does a good deal of it. In 1920 she toured five months and sixty-three converts were baptized.

Gurzalla

Gurzalla was opened as a mission station by Rev. John Dussman in 1895. It is situated in the Palnad Taluk, west of Sattenapalle and north of Vinukonda. Mr. and Mrs. Dussman arrived in the mission in 1892 and went to Ramapatnam for the study of the language. In 1895, they were transferred to Gurzalla to open the new station there. They had the usual experiences of opening a new station, selecting a site for the mission buildings, erecting a bungalow, chapel, and schoolhouses, and getting started in the work.

In 1896, there was one church with a membership of 1,449, most of whom were transferred from the Ongole field. Some touring was done that year, and sixty-four converts were baptized. But it was still a time of beginnings.

Mr. Dussman spent much of his time in touring, of which, like every other good missionary, he was very fond since he believed that it is in the rural districts that evangelism is most likely to be successful. Mrs. Dussman devoted her time chiefly to the station schools and the zenana work with her Bible-women. A boarding-school was opened in 1900 with twenty-six boarders and nineteen day-scholars. The outlook was hopeful for progress all along the line, but furloughs will come due, and too often there is no one to spare to step into vacant fields. The Dussmans went on furlough in 1900 and returned in the fall of 1901.

From the very start Mr. Dussman has endeavored to get the churches to bear their own expenses, at least to the extent of paying their pastor's salary. The word used for this is "self-support." There are many churches in the mission that are reported as self-supporting, when

really all that is meant is that they pay the pastor's salary, and in a few cases the incidental expenses of the church. But really there are very few, if any, absolutely self-supporting churches in the mission. Still it is a great step forward where a church pays even the pastor's salary, for in the old days the mission paid for everything.

Rev. E. O. Schugren and wife joined the mission in 1907, and the following year they were designated to Gurzalla. They entered upon the work with zeal and reported the baptism of 243, of whom 133 were caste converts. But he had nothing favorable to say about schools. The people were most indifferent regarding the education of their children. As in many other places, as soon as children are able to earn a few annas in the fields, to the fields they must go.

Mr. Schugren reports the case of a Sudra witch-doctor who traveled twenty miles to visit the missionary, carrying his little girl on his shoulder, to inquire more about the new religion. He was kept a few days at the bungalow to be sure that he was really a convert. He was judged a genuine convert and was baptized. He did not live long, but he remained faithful to the very end, bearing good testimony to his heathen family and neighbors. He was given a Christian burial.

The Schugrens went home in 1915, and Gurzalla reverted to the care of Mr. Dussman, of Vinukonda, who has worked both fields since then. Although Mr. Dussman founded the Gurzalla field, he has very little to say in his reports of the marked progress reported by Mr. Schugren. He has a fondness for his old field and gives it a goodly share of his time and attention. But two such fields are far too much for any one man.

Gurzalla has had a very checkered career. Much of the time it has been without a resident missionary, and a good

part of the time under the care of a man who had two other fields to care for. Mr. Dussman did as well as any man could, but no man can do the work of three. The American Lutherans are working in the same field, and at one time it was proposed to exchange it for another nearer our work. This was agreed to, but afterward the Lutherans changed their minds. In 1922 Mr. and Mrs. Schugren returned to Gurzalla.

XVII

KURNOOL, CUMBUM, MARKAPUR, AND NANDYAL

Kurnool

Kurnool is on the Tungabudra River, about 160 miles west of Ongole and about the same distance south of Hyderabad. It has a population of about 30,000.

In 1871, several converts were made from a village near Cumbum, and subsequently others were converted from the same village. Early in 1875, a deputation came from Atmakur, near Kurnool, to Ongole, and asked for a preacher to be sent to their village. Two preachers, Paul and Guraviah, were sent, and soon after converts were reported. In November of that year, Mr. Clough and Rev. D. H. Drake, who joined the mission at Ramapatnam in January, 1875, made a trip to Kurnool. They reached Atmakur November 29, and next day Mr. Clough preached to a large number in the Madiga Palem. At noon a number of inquirers appeared at the tent, and as they really seemed to be converted, it was decided to remain another day. An inquiry meeting was held, and in the early morning of December 1, twenty-six were baptized. The converts selected Guraviah as their pastor, and chose out from their own number certain ones to be their leaders or deacons.

On the way back Mr. Drake was taken with fever, and continued ill for two months after his return to Ramapatnam. In August, 1876, he removed to Kurnool. Soon after the great famine began, yet a number of tours was made resulting in the baptism of twenty-two converts.

THOSE WONDERFUL OXEN WITH MORE WONDERFUL SCHOOLBOYS

Coles Vocational Middle School, Kurnool.

The Kurnool church was organized on December 23, 1877, and the Atmakur church on the following Sunday.

In January, 1879, famine relief being all ended, Mr. Drake felt that he could no longer refuse baptism to those who for more than a year had professed faith in Christ and were begging to be baptized. He fully expected to baptize several hundreds, and had begun the work when he was prostrated with illness and was obliged to relinquish his field in the very midst of a precious harvest. He succeeded in baptizing twenty-nine at one place and thirty-five at another, and still others were importuning him to be received; but he had not the strength to continue, and reluctantly he had to leave Kurnool and proceed to Madras, from which port he sailed for America, March 25, 1879.

In December, 1879, Rev. F. E. Morgan and wife arrived in Nellore, and soon after removed to Kurnool. There was as yet no mission bungalow, so that Mr. and Mrs. Morgan had to live in a small hired house, neither very comfortable nor in a very healthful location. This however, was only temporary. An appropriation of five thousand rupees was made that year for the purchase of a site and erection of a mission house. This was completed and occupied in 1882.

During 1880, Mr. Morgan had baptized forty-seven, making the membership 297. But in the following year the number had decreased to 283; in 1882, to 191; and in 1884, to 144. It will be just for all parties concerned if we let Mr. Morgan speak for himself in accounting for this decrease in membership. Under date of July 1, 1882, he wrote:

> I have for a long time known that there were many who showed little or no interest in the work of the church, and that unless they reformed they would in time have to be excluded. I felt

that the time had come when it was necessary for the church to take action about them. The preacher at Atmakur, in whose judgment and piety I have confidence, and who is personally acquainted with the facts in regard to most of these persons, concurred with me. At a meeting in April, thirty-nine members of the Atmakur church were excluded; and at a meeting of the Kurnool church, the third of June, fifty-six persons were excluded. Previous to the June meeting, the two native preachers made a tour of the villages for the especial purpose of exhorting to Christian fidelity many who had long neglected their duties. Of these ninety-five persons, there are some who have not attended a meeting of the church since I came to Kurnool. Of those excluded, fourteen lived in a village three miles from Atmakur; and though they go to Atmakur frequently on market day (Sunday) they never attend meetings, which are regularly held in the chapel. Others were excluded for sins, such as drinking and contracting heathen marriages, in addition to neglect of their church duties.

In the mission report of 1880, Mr. Morgan wrote:

In the matter of education the field is in a very backward state. A number of our Christians are fair scholars, but are too young to teach. We now have a good school at Kurnool, and are preparing a few young men to teach, so that a want we feel so much will soon be in a measure supplied.

The following year the Kurnool school, Atmakur school, and two village schools were reported in a fair state of prosperity. But in 1882, the report was:

The Christians, as a rule, show too little interest in the maintenance of schools. The preacher at Atmakur, speaking of the Christians, said that their failure to appreciate the importance of sustaining a school gave him great sorrow; they had increased in sobriety, industry, and other graces, but in respect to schools they had not progressed. As I had taken considerable pains in having a teacher prepared for the school, I felt I ought not to contribute mission funds to support it.

Hence the school was closed. Again in 1883, he said:

> I regret that so little has been done in school work during the year. A few persons whom I would be glad to have under regular instruction cannot come, and others will not come at their own parents' expense.

In 1884, "As to schools, very little has been done;" and finally in 1885, "I regret that there has been no day-school during the year."

Now, whatever may be our theories respecting education in missions, it is a significant fact that the only station in the whole mission that has decreased in membership, is the one that has gone from "a good station school" and three village schools, to no school at all. It may be that a stricter discipline than is practised in other stations is the real cause of the decline, but it may also be, in part at least, in an attempt to force a theory that is impracticable.

In 1885 and 1886, Mr. Morgan spent a great deal of time touring in the district, spending more time than he had hitherto done in each place visited. Here and there he saw hopeful signs that the gospel was winning its way to the dark and stony hearts of the people. Two converts were baptized in November of the latter year, and three of the excluded members had been restored. Only one paid assistant had been employed during the year, and the Atmakur church was without a pastor. On the whole, the work was still very discouraging.

Early in January, 1887, Mr. Morgan, who was then in the Madras General Hospital for treatment for an abscess in the throat, was advised to go home immediately. He with his family accordingly sailed from Madras, February 4, under circumstances which gave rise to great fears respecting his life, and very little encouragement to hope

that he would ever return to India. He carried with him the profoundest respect and deepest sympathy of the mission, and was followed by earnest prayer that God would graciously spare his life and, if possible, return him to India.

Rev. E. E. Silliman was appointed to take charge of Kurnool after Mr. Morgan's departure. As Mr. Silliman had already command of the language, he was enabled to enter at once into the work. Two months after his arrival, he reported having visited the larger portion of the field, and having personally conversed with a majority of the Christians. He said that the country west of Kurnool was a most discouraging field. "The instability of the first converts in that section," he said, "has brought the church into great disrepute." Other portions of the field, and notably Atmakur, he reported as much more hopeful. There were three churches in a fairly prosperous condition, the least satisfactory being the one in Kurnool town.

Mr. Silliman's health being in a very unsatisfactory condition, and acting upon the advice of the best medical authority in Madras, he handed over the charge of the Kurnool field to Mr. Drake, and sailed for America on March 25, 1888. As Mr. Drake had his own work to attend to in Madras, he could give but little attention to Kurnool, and hence this field was left without proper missionary care until December, 1890, when Rev. G. N. Thomssen arrived from America and took charge.

As Mr. Thomssen had some years' experience as a missionary at Vinukonda, he did not need to spend a year or two in getting ready for direct evangelistic work, but entered upon it at once. But he saw the need of some additional buildings, and particularly a chapel, before his work in Kurnool could be very effective.

In 1893, Mr. Thomssen reported that the great event of the year was the erection of the "Doctor Rogers' Memorial Gospel Hall," which furnished Kurnool with a place of worship and a reading-room. The hall was opened for worship on Sunday, August 6, with both English and Telugu services. He also reported that good progress had been made in the evangelistic and school work.

In 1895, Mr. Thomssen was obliged on account of sickness to relinquish his work at Kurnool and go home on furlough. Rev. W. A. Stanton was designated to Kurnool and assumed charge on January 15. During the year Mr. Stanton made it a point to visit every Christian family on the field. This gave him some very sad experiences. He found that many of the professed Christians had never experienced any change of heart; they had simply changed their religion. But some, he found, were really converted, and this was the cause of great joy and encouragement. Mr. Stanton put in an earnest plea for another missionary for the great Kurnool field, who, as we shall see, was provided a few years later.

Another special effort of Mr. Stanton was to instil into the people a spirit of self-help. He called it "self-support," but that was as yet far from realization on this as on all our fields. Much has been said and written about self-support, but up to date there is very little in any part of the mission that can truthfully be called self-support. There has been progress in that direction, but the goal is as yet far off.

In his report for 1904 Mr. Stanton writes:

> One of the happiest events of the year has been the welcoming of our new missionaries, Mr. and Mrs. S. W. Stenger. Our prayers have been answered after many years, and we praise God that we have another man to labor with us on this needy field.

On the first of October we divided the field and handed over the work of the Nandyal division to Brother Stenger. We feel sure that it is in good hands, that nothing will suffer loss, and that great things will be wrought and the kingdom of God be advanced in power in all these parts. There is a wide open door, and we believe that God has sent a man who will enter therein.

In this year there began to be felt the need for a high school in this section of the mission. The need of educated helpers was pressing, and it was found too far to send boys to Ongole. There was already a municipal high school in Kurnool, and for that reason and possibly other reasons not expressed, the director of public instruction opposed the recognition of a mission high school in Kurnool. This was a very serious matter when we remember that without Government recognition the pupils would be debarred from appearing at Government examinations, no matter how well prepared they might be. Till that regulation is abolished, and sooner or later we think it must be, and when students are allowed to appear for the Government examinations irrespective of where or by whom they are fitted, affiliation of our mission high schools must be had. Hence when this recognition was refused by the director, our Reference Committee took the matter in hand and appealed to Government. The appeal is much too long to be inserted here, but the following is the substance of it:

To His Excellency, The Governor of Fort Saint George in Council.

May It Please Your Excellency: Your Memorialists, the Committee of Reference of the American Baptist Telugu Mission, beg leave to appeal to Your Excellency from the decision of the Director of Public Instruction in his proceedings No. 7678, dated December 29, 1906, and to lay before Your Excellency the following facts in connection therewith:

2. The American Baptist Mission, which we have the honor to represent, has maintained an efficient and prosperous Lower Secondary school in the town of Kurnool for the past ten years. At the earnest request of many leading Hindu and Mohammedan gentlemen of the town, and feeling the necessity of providing higher education for our Christian boys, with the permission of the Director of Public Instruction, we opened the IV Form of our High School Department in January, 1905. After eight months of successful work, in which we satisfied every requirement of the Educational Department, on the twenty-second of September, 1905, we made application to the Director for formal recognition of our High School, which we regret to say he refused.

3. We beg leave to call Your Excellency's attention to the fact that the Director in his proceedings does not question the ability of the Mission to maintain an efficient High School at Kurnool. In fact, he admits that the Mission is much more likely to maintain it itself than the long established Municipal school.

4. The principal objection raised by the Director is that there is not sufficient room for two High Schools in Kurnool, and that if a Mission High School were established it would lead to the abolition of the Municipal school. Our reply is that it is in direct opposition to all the known facts in the case. Our school maintained nearly the maximum strength of the IV Form during the year, and there has been no diminution of strength in the Municipal school, but rather a slight increase.

5. The Director admits that it is the policy of Government that "All kinds of advanced education by private effort should be increasingly and mainly relied upon, and that every form of private effort should be increasingly encouraged." If this be the policy of Government, here would seem to be a splendid opportunity of carrying it into effect.

6. The Director's solution of the difficulty is that we send our boys to the Municipal school for their secular training and "supervise their moral and religious training in a boarding-house or elsewhere." The aim of mission schools is so entirely different from Government schools that no mission can consistently follow the advice of the Director in this case.

7. In conclusion, the American Baptist Telugu Mission is prepared to maintain an efficient High School in Kurnool. Our Society has appropriated Rs. 30,000 for a building of the most

approved model. Plans are now being drawn. We therefore appeal to your Excellency that orders may be issued for the recognition of our school.

PROCEEDINGS OF THE MADRAS GOVERNMENT

Read the following paper from Rev. W. L. Ferguson, Madras, 19 Jan., 1906.

ORDER NO. 94, 2-16-1906

In the above memorial, the Committee of Reference of the American Baptist Telugu Mission appeal to Government praying for recognition of the Mission High School at Kurnool.

2. At present there is at Kurnool a Municipal High School. In January, 1905, the Director authorized the Mission tentatively to open a fourth form in their Lower Secondary school in order to ascertain whether there was room for a second High School. After eight months of working it was found that the new form had 36 members (the maximum allowed is 40) and that during the same period the Municipal school had in the corresponding class increased from 30 to 34. Yet the Director refused recognition.

3. The Government after careful consideration have come to the conclusion that there are circumstances in the present case which enable them to accede to the prayer of the memorialists. In the first place the Governor in Council is not satisfied that there is not room for two High Schools in Kurnool. The results of the experiment of opening a fourth form does not appear to have affected the Municipal school prejudicially. Nor does there appear to be any objection on financial grounds. It is the general policy of Government that advanced education should to as large an extent as possible, rely on private effort for its maintenance, where private effort can provide such education efficiently.

4. The Director of Public Instruction will accordingly be requested to grant recognition to the High School proposed to be opened in Kurnool by the American Baptist Telugu Mission on the distinct understanding that the Mission will not, by unfair competition or by charging fees on a smaller scale than that in force in the Municipal school, endeavor to increase the number of their own pupils at the expense of the existing High School.

C. A. SOUTER, *for Secretary to Government.*

COLES MEMORIAL HIGH SCHOOL, KURNOOL

Every evening from 5 to 6.30 the boys play football, hockey, tennis, badminton, basket-ball, etc.

PROCEEDINGS OF THE DIRECTOR OF PUBLIC INSTRUCTION

22nd November, 1906.

The American Baptist Mission High School is recognized as a Secondary School with forms I to V.

2. The management is informed that class VI should also be opened and that conditions as regards staff should be fully complied with within a year from the date of these proceedings.

3. The VI Form may be opened in January next.

DIRECTOR OF PUBLIC INSTRUCTION.

Thus ended a controversy that lasted a full year. It was a victory for justice and a vindication of our principles for which we may well be both proud and grateful.

The next move was to obtain a suitable building for the school. The little schoolhouse and the additional sheds were altogether unsuited for the high school. This great need was generously supplied by Doctor and Miss Coles of New York, who furnished the money for a magnificent school building as a memorial to their father, Doctor Coles, of Scotch Plains, New Jersey. The foundation-stone of the new building was laid on March 27, 1907. The following account of the ceremony was written by the missionary of Nellore and published in the *Missionary Review* of May, 1907:

Those who have never been to Kurnool can hardly appreciate the delights (?) of the trip of thirty miles in what some one has called the "Jutka de luxe." One is reminded of his college days when he used to sing "Rattle his bones over the stones," and he is at times almost inclined to doubt if he will find them all in place when he reaches Kurnool. Personally we did not much mind it, but we would strongly recommend people who are getting old and feeble to defer their visit to Kurnool till the railway, now in course of construction, is finished. But the difficulties of the journey were soon forgotten in the warm welcome extended by Doctor and Mrs. Stanton.

There was a large company gathered to witness the ceremony of laying the corner-stone. After prayer by Rev. F. H. Levering, Doctor Stanton gave a most interesting "Story of the Building." He showed how God can overcome difficulties which at first seem almost insuperable. The next item on the program was to have been an address by Doctor Ferguson, but as he could not come, the missionary from Nellore was asked to take his place. The subject of his address was "Culture." He said that one might be educated in a dozen different directions, and yet be sadly deficient in culture. Culture demanded that the whole man be educated, body, soul, and spirit. Government schools could give at best only a partial education. They could give physical, mental, and perhaps to some extent moral training. But they could not give the spiritual training that is of all the most essential. That was why mission schools were necessary. It was to furnish this full rounded-out culture that the Coles Memorial High School was established. In closing the speaker paid a warm tribute to Doctor Coles, Sr., in whose memory the building is to be erected, and whom he knew as a splendid specimen of the culture he had been advocating, a cultured, Christian gentleman. At the close of the address Mrs. Stanton sang in excellent style a beautiful song, entitled "From the Depths." Doctor Stanton then presented Doctor Downie with a beautiful silver and ivory trowel with the request that he would lay the foundation-stone. This he did, declaring the stone "well and truly laid."

The building was completed in due course, and was opened by His Excellency, Sir Arthur Lawley, Governor of Madras, on December 17, 1908. A large company of the residents of Kurnool assembled and an interesting program was carried out. The following is Doctor Stanton's address:

To His Excellency, Sir Arthur Lawley, G. C. I. E., K. C. M. G., Governor of Fort Saint George:

May It Please Your Excellency: Compared with many of the old historic institutions which Your Excellency has honored with your presence, and encouraged with your sympathy, the Coles Memorial High School is but an infant, but I trust it has shown even in its brief career, that it is withal a strong and sturdy infant with promise for the future. It had its beginnings

in a small school started sixteen years ago which grew from primary to lower secondary and later to the high-school grade. With a Christian community of over eighteen thousand and stations at Cumbum, Markapur, Nandyal, Gadval, and the Nizam's Dominions near-by, a high school seemed to be urgently needed. This need was emphasized when a petition came from the Hindu and Mohammedan gentlemen of the town asking that such a school be established. In response to this urgent appeal and to meet the needs of our growing Christian community, this school was established in January, 1907, and was recognized by Government the following month.

The growth of the school demanded that a larger and more suitable building should be provided. When I was at home in America I had the pleasure of meeting Dr. J. Ackerman Coles, of New York, and his sister Miss Emilie Coles, who generously provided the money, $10,000 or Rs. 30,000, for the building. On the twenty-seventh of March, 1907, the corner-stone was laid by Doctor Downie of Nellore. With this splendid accommodation and equipment, and with an able staff of teachers and an American principal which we expect will soon be sent out, we shall endeavor as far as in us lies to impart to the youth of this vicinity a sound education and to lay deep down in their hearts the foundations of noble and exalted characters.

To this address His Excellency replied in substance as follows:

Mr. Stanton, Ladies and Gentlemen:

Before I reply to the address to which I have listened with the greatest interest, I should like to compliment those who arranged and those who took part in the program of this afternoon, and to thank them for the excellency of their performance. Now, ladies and gentlemen, I have, as you are aware, wandered about the world in various directions and through various continents, and it has been my privilege to see, always with amazement and admiration, something of the work of America in distant lands. It has been my privilege to see something of the work of Doctor Downie and his noble fellow workers in Nellore. Doctor Downie laid the foundation-stone of this building, and I wish I could have met him again this afternoon. I assure you that I esteem it a

very great pleasure and a very great honor to have been able to formally open the Coles' Memorial building and to express my sense of admiration at the noble purpose and great generosity of him by whom this building is erected.

What is the message this building brings to you and to me? Surely if anything, it speaks of love, of self-devotion, and self-sacrifice of the man who has given the best of his life to follow in the footsteps of his Master whom we serve. Surely this building, which owes its creation to the efforts of Mr. Stanton, is eloquent of human love, especially when we again think that its actual construction is due to the generous impulses and noble purposes of Doctor Coles and his sister. Shall not we all determine to follow, as far as we may, their example? To the boys of this school I would say, when you hear the bell let it remind you that "Love is the mainspring of life." And, Sir, I would ask you to say to Doctor Coles and his sister that I, in my capacity as Governor of this great Presidency, desire to thank them most sincerely for the generous help which they are giving to the people of this land.

At the close of 1908, Doctor Stanton reported very encouraging progress in both the evangelistic and educational work. Cholera prevailed all over the field during most of the year, but the Christians remained stedfast. Even the heathen sought refuge and fellowship with the Christians. One Sudra with his family begged to be allowed to take shelter and remain among the Christians, attended all the church services, and even joined in the singing and prayers. But it was not all smooth sailing in Kurnool that year. The hard times tested some of the helpers, and the absence of mission money led some to conclude that the Lord's work did not pay. They could get more money elsewhere. So two of the preachers resigned and left the mission.

In February, 1910, Doctor Stanton handed over charge of the Kurnool field, including the high school, to Rev. G. J. Huizinga and went on furlough. Soon after Dr.

Henry Huizinga was appointed to the principalship of the high school. He did much to bring the school up to a high grade, and it prospered during his term of service, for he was an experienced teacher with twelve years of service in college and high school.

Doctor Stanton returned from furlough in March, 1912, and took over charge from Mr. G. J. Huizinga. We take the following from Doctor Stanton's report of that year:

Coming out to India for the third time, crossing the Atlantic in midwinter in a frightful storm, detained in Italy for five weeks with a sick wife unable to lift her head from the pillow, and finally starting out not knowing whether she would finish the journey or not, when at last we planted our feet on India's soil and gazed once more on the old familiar scenes, we were overwhelmed with the thought that surely God had something for us to do here, or we surely never would have reached these shores. After a delightful welcome from Mr. and Mrs. G. J. Huizinga and Dr. and Mrs. Henry Huizinga and all our beloved workers, we took up the reins once more and set ourselves to the task before us. We appreciate the good work done by the Huizingas in our absence, and are specially glad to find Dr. Henry Huizinga in charge of the high school.

In returning to India we have determined to give evangelistic work the chief place, and, indeed, to make all our work evangelistic. We were unable to do any touring till November, but we spent the whole of November and December among the villages and had a most delightful time preaching to the people. God was manifestly with us. In some of the villages it seemed as if not a heathen was left, all becoming Christians. We close the year with thanksgiving to God for all his goodness to us, and especially in permitting us to return to work in this land.

Doctor Huizinga also gives a very encouraging report of the Coles Memorial High School. He says:

This is a Christian school, and our aim is to give a sound and liberal education to the youth of the district, based on Christian

ideals. The Bible is taught in all the classes, and its teachings about the fear of God, right conduct, love of country, loyalty, and obedience to Government are daily inculcated. Every morning we meet in the hall for the worship of God. We also sing patriotic hymns, which we believe will inspire our pupils with love and devotion to their mother country and to their king.

The following year (1913), Doctor Huizinga reported a very marked increase both in the number of pupils and in fees and Government grants, so that the expense to the mission was reduced from $1,800 to $410. He also reported progress in the securing of a students' home. The funds for this started with a gift from Doctor Coles of $4,000, afterward increased to $5,000. This was supplemented by a Government grant of $10,360.

It will thus be seen that although we started out on an independent financial basis and in our petition for recognition assured the Government that we were asking for no financial aid whatever, it soon became evident that an institution of that sort, affiliated with Government, cannot be run successfully without Government aid. Such a school cannot succeed without Government recognition and Government inspection, and that is in itself a Government grant-in-aid. The inspection costs Government money, and if we accept the inspector's services, it is to all intents and purposes a Government grant-in-aid.

Besides his work in and for the school, Doctor Huizinga was a member of the University of Madras Board of Examiners, from which he received a very considerable amount for his services, all of which went into the school work. He did good and faithful service till the spring of 1915, when he handed over his work to Mr. Rockwood and went home on furlough.

Doctor Stanton reports for 1915 that 473 persons were baptized during the year, which was unprecedented in the

history of Kurnool. Eleven new villages came over into Christianity; that is, they put themselves under Christian care and instruction. The churches had made good progress. He also reported that Doctor Coles had added one more to his numerous gifts to Kurnool. A church building was greatly needed for the town church; this Doctor Coles generously provided by the gift of $6,000. A site had to be purchased in a central position, and for this Doctor Coles added $1,500.

Cumbum

Cumbum is a small town in the Kurnool District, and is situated on the Gundlacumma River, sixty-seven miles due west of Ongole. It contains about eight thousand inhabitants. Since it is near the foot of the Eastern Ghauts, a very bad type of fever usually prevails in the town. For this reason the mission compound is situated three miles out of town, in a fairly healthful locality.

Rev. W. B. Boggs was first appointed a missionary by the Baptist Board of the Maritime Provinces of Canada, and sailed for Siam to join the seven missionaries who had gone out the year before in search of the Karens that were said to be found in that country. The search proved to be a fruitless one, and in 1875 the whole party was transferred to India to unite with the Upper Canadian Telugu Mission recently established at Cocanada. Six months after his arrival at Cocanada, Mr. Boggs broke down in health and had to return to Nova Scotia. In 1877, he had so far recovered as to be anxious to return to his work, but the Provincial Board hesitated to send him back. In 1878, however, he received an appointment from the American Baptist Foreign Mission Society. He opened the Cumbum station in 1882.

Cumbum is one of the regions which shared to a large

extent in the great ingathering of 1878, so that Mr. Boggs did not enter a barren or unfruitful field. It had yielded large numbers of converts, and they were still coming by the hundreds. But while he did not have to spend long, weary years of seed-sowing before a harvest could be reaped, he had what was perhaps quite as difficult a task, namely, the training of the masses of poor, ignorant, and degraded Christians, who had come in with the multitude, knowing very little indeed about the principles of Christianity. This task was all the more difficult, because Cumbum was too remote from Ongole to receive much attention from the missionaries there. Many had relapsed into their former life after the first impulse had subsided. Others were in a luke-warm, indifferent state, while the majority, perhaps, were comparatively stedfast.

At the second quarterly meeting after Mr. Boggs reached Cumbum, eighty-nine were baptized, making 220 since his arrival. Large numbers all over the field were reported as ready for baptism. The truth seems to be that here, as elsewhere, the great movement in 1878 gave an impetus toward Christianity, especially on the part of the particular class that was chiefly affected by it; that nothing can prevent the whole class in that region from embracing Christianity. Many of the people themselves say it is their fate, and they may as well come first as last. If the other castes were to any considerable extent affected, this explanation would not have so much weight, but so far the movement is confined almost exclusively to the Madigas.

Mr. Boggs spent a large portion of his time touring about the district, teaching and confirming the converts and the result was a very much better condition of the Christians generally. The preachers needed a good deal

MR. AND MRS. B. J. ROCKWOOD, IRENE AND BOBBY
Spencer is in Kodai.

of looking after, but, with proper supervision, they worked well. Remnants of heathenism clung to many of the Christians, who had to be rebuked, instructed, and, in a good many cases, excommunicated. On the other hand, many villages were visited, where even the heathen declared that they had no faith in the idols they worshiped. Mr. Boggs would then say, "that being so, you do not need this idol-house—why not let us destroy it, and put a schoolhouse in its place?" and, in several instances, permission was given, and down went the idol-house.

Referring to the caste people, Mr. Boggs said that everywhere they listened attentively to preaching, and confessed that Christianity was true, but he adds:

> The great want in the Hindu character is the want of independence in thought and action—the want of individuality. The first answer with multitudes in all classes and castes is: "If the rest do so and so, I will;" "If such a leading man believes, I will; if he does not, I will not;" "If my people should become Christians, I would." Of course it is easy, by a few illustrations, to show them the absurdity of this; but while they laugh at themselves for being so foolish, they continue in the same way. Very few Hindus seem to appreciate the power of that little word "ought"—I *ought* to do this, or I *ought not* to do that. The times seem to be waiting for a Hindu Hus or Luther. When will he arise and lead forward a mighty movement? All the hopes that centered in Keshub Chunder Sen have been blighted: he has finished his earthly course; and he was not the reformer that India most needs. If God should raise up an Indian Paul, what multitudes of the caste people might bow to the truth!

This quotation, besides giving a reason why the caste people do not embrace Christianity, confirms what has been said above, respecting the mass movement among the Madigas.

The construction of a railway passing through Cumbum, presented an opportunity to Mr. Boggs to secure

employment to a large number of native Christians, and at the same time of securing money for the erection of a much needed chapel. He, therefore, took a contract to build a section of the road near Cumbum. A chapel was in due course erected, at a cost of about 6,000 rupees, every rupee of which came from the railway contract.

Mr. Boggs and his family were repeatedly attacked by the Cumbum fever, which few Europeans escape who stay for any length of time in that region, so that by the close of 1885 it became evident that they must relinquish their work for a time and return to America. In view of this change, Mr. and Mrs. Newcomb, who had come out as assistants to Mr. Campbell at Secunderabad, were appointed to occupy Cumbum until Mr. Boggs should return. They arrived in Cumbum in December, 1885, and Mr. Boggs and his family sailed for America in March, 1886.

Mr. Newcomb entered a field not only already "ripe for the harvest," but one where large harvests had already been gathered. To put a new man, with very little knowledge of either the language or the people, upon such an important field, was somewhat of a risk, but Mr. Newcomb appears to have managed wisely, and the work went on in a very satisfactory manner. His able corps of assistants, consisting of six ordained and twelve unordained preachers, continued their faithful labors, and two hundred were added by baptism in 1886. One of the serious obstacles Mr. Newcomb complained of was the large extent of territory the field covered, and the impossibility of one missionary giving it the supervision which effective work demanded. Smaller fields or more missionaries was what was needed to secure the best results. Three thousand Christians, and 200,000 heathen to look after, is certainly too much for any one man. And,

yet, we have fields in the mission with double the number of heathen, and scarcely more than one-tenth the number of Christians, which ought to be a still harder field for one man to care for.

Mrs. Newcomb carried on vigorously and successfully the station school established by Mrs. Boggs. In 1889, this school earned a government grant-in-aid of 600 rupees, and twenty-five of the boys entered the high school.

The year 1890 was by far the most fruitful and successful year of the mission's history, at least since the great ingathering of 1878. The number of baptisms was 1,206, which brought the membership up to 5,070. There were 800 children in 45 schools. Mr. Newcomb spoke in high terms of the labors of his preachers, and of his able assistant, Mr. Peacock. An appropriation of 8,000 rupees was made in 1890 for the erection of a new mission bungalow, to replace the temporary one, which has served the purpose since the station was opened.

1891 was probably the brightest year in the history of the Cumbum field. Three thousand two hundred and thirty-nine converts were baptized, bringing the membership up to 8,200. In the spring of 1892 the Newcombs went on furlough, after handing over the station to Mr. W. E. Boggs. In reporting the work of that year Mr. Boggs says, "It would seem as if the Lord had withheld his hand, for only 57 converts were baptized." It is not easy to account for such a difference in the number of baptisms in the two years. Perhaps the easiest way to account for it is that revivals with large ingatherings are not, as a rule, continued year after year.

The Cumbum field was divided in 1895, and a new station was opened in Markapur. Four thousand church-members were transferred to the new field, and 70 native

helpers. Another smaller section was transferred to the Podili field, with 500 Christians and 14 helpers. This left Cumbum with 4,500 Christians and 84 helpers.

For several years famine prevailed and the missionary's time was largely taken up with famine-relief work and distributing famine-relief money.

Three single ladies were associated with the Newcombs in 1896, Miss Bergman, Miss Skinner, and Miss Pinney, but in August of that year Miss Bergman was transferred to Vinukonda, Miss Pinney to Secunderabad, and Miss Skinner was obliged to go home on account of ill health.

Mr. Newcomb reported the establishment of a school for thieves. How he came to do it is an interesting story well worth repeating:

One night a party of thieves paid the mission compound a visit and robbed one of the preachers of his clothes and about a hundred rupees, money that had been sent to him by Christians in Malay to pay some debts and to assist their poor relatives during the famine. Next morning the missionary, the teachers, and some of the larger boys set out in pursuit. The thieves were found and the property was recovered. As soon as the thieves were taken to jail, their wives and children visited us, and we helped them in their troubles, and spoke to them of the sinful life they were leading and of Jesus the Saviour. They came many times during the trial, and we talked to them and gave them food. The thieves were convicted and sent to jail for two years. Later we heard with much pleasure that some of their compatriots had called, of their own accord, one of our Christian young men to open and teach a school for their children and to teach them about Christ. This young man feels convinced that he has found the work to which God had called him. He says that the children are regular in their attendance at school and listen attentively to the word of God, but that they find difficulty in receiving it as it teaches that stealing is sin. Their chief qualification for marriage is that the suitor has proved himself to be a first-class thief. We are expecting great things from this school. It is the most inter-

esting spot in our work at present. Government has tried in many ways to reform these classes in India, but with little success.

The Criminal Settlement under the care of a missionary, as at Kavali, is the nearest to a solution that has yet been reached.

In his report of 1910 Mr. Newcomb says:

> It is now a quarter of a century since we commenced our work in Cumbum. While there is much in these years for which to be thankful, we see how much more might have been accomplished had the circumstances been more favorable. Years of famine have greatly hindered our work and efforts at self-support, church development, evangelistic and educational work. There have not been ten good years during the last twenty-five. Famine and scarcity always touch the poor first, and that means that our Christians suffer more from these conditions, for they belong to the poorest of the poor.

The great event of this year was the visit of Doctor Barbour and Doctor Anthony. The occasion was one of great interest to the people of Cumbum. They turned out in great force with banners, torches, and the usual "address." At the close of the year the Marshes returned from furlough, thus relieving the Newcombs of the care of Markapur, which they had had since the spring of 1909.

A great ingathering took place in 1915, when the missionaries made what was called "a fifty days' tour" and were everywhere joyfully welcomed. Seven hundred and thirty-three converts were baptized.

The great event of 1917 was the Conference at Cumbum and the presence of Secretary Robbins. The program prepared by the conference committee was set aside to give place to the "findings of the Conference at Newton Center." A heated discussion took place over the question of Government grants-in-aid to our schools.

The discussion lasted till the conference of 1921, when it was voted to discontinue receiving grants.

Markapur

Markapur is in the Kurnool District and was formerly a part of the Cumbum field, and is about twenty miles east of that station. It is so close to the Nellore District that the Railway Station is actually in the Nellore District, the town being five miles north of the station.

The new station was opened by Rev. C. R. Marsh in 1895. Mr. Marsh joined the mission in 1892, and was for a time located in Secunderabad. He came out to India a single man, but he soon tired of that and persuaded Miss McNeil of the Canadian mission to join him at Secunderabad. They removed to Markapur in August, 1895, and began the study of the field and people.

A site for the mission house was procured, and a substantial bungalow was erected and later a convenient little chapel. This was not so much of a task to Mr. Marsh as to some young missionaries, for he was familiar with that sort of work and had already built the Secunderabad bungalow.

Mr. Newcomb handed over to Mr. Marsh with the field some 4,000 names of Christians belonging to the Markapur Taluk. But a revision of the church rolls must have considerably reduced the membership, for at the end of twenty years the membership was less than at the beginning. Some died, and some had removed to other fields. There were many added by baptism, but they did not quite make good the losses.

In January of 1896 Mr. Marsh held a quarterly meeting with all his workers and put to them the question whether there had been progress in all departments of the work or whether they had gone back. After some

hesitation and discussion the workers unanimously decided that there had been decided progress. In this opinion the missionary concurred. It is regrettable that such a question was necessary, but since it was, it was well to put it. Too often progress is reported, honestly enough, but without sufficient care.

Mr. Marsh's experience as a builder made him a desirable man as a member of the building or property committee of the mission. To this he devoted much time, sometimes at the serious expense of his more direct mission work. But it was work that was much needed.

Markapur was frequently visited by severe scarcity, amounting almost to famine conditions. This was another hindrance to direct mission work. It had a most injurious effect on village-school work. Children were put to work whenever and wherever they could earn a few pies.

In his report of 1906 Mr. Marsh gives as an indication of the progress on his field that there was a growing desire on the part of the older men on the field for the organization of churches. The incoming of a better class of more or less educated young men, made this more possible than in the old days when the great mass of the Christians were wholly illiterate. But yet he says that it is among the older Christians that this desire for churches is most manifest. They see now what they did not see then, and they see the need more than the younger people do.

In ten years famine decreased the population of the Markapur Taluk by 100,000, and this accounts, in part at least, for the decrease of church-members in spite of the increase by baptism. The membership is less today than it was when the station was first opened in 1895.

In reviewing the condition of the mission, Mr. Marsh suggests that there are two ways of looking at it. First,

we may look at it absolutely, without reference to the past condition of the people, socially, morally, or religiously. Viewed in this way, there is much to be desired. But a fairer way is to look at the progress made and the advance gained. From this point of view there is every reason for encouragement. It takes more than one or even two generations for a people to adapt itself to a new and radically different religion.

In 1912, Mr. Marsh put in a very earnest appeal for medical work at Markapur and asked that Doctor Stenger be designated to that station. Though this last was not deemed wise, the mission as a whole admit the necessity of medical work being started at Markapur or some other station along that line of railway. One objection to locating a hospital at Markapur is that the town is three miles from the railway-station. If the hospital were located near the station it would be inconvenient for the people in town, and if located in the town, it would be inconvenient for the people coming from other places. The hospital would need to be for the benefit of the surrounding country as well as for Markapur. The same difficulty exists at Cumbum.

The next year Mr. Marsh complained that far too much of his time was spent in building operations in other parts of the mission, to the serious neglect of his own field-work. Still he was able to make two tours on his field with encouraging results.

It was found impracticable to send his station-school children to the Board school on account of caste prejudices, and hence found it necessary to reorganize their own station school. The village schools continued to prosper though no mission money was spent on them. Mrs. Marsh and her Bible-women continued to do good and successful work.

MR. J. NATHANIEL AND WIFE, AND TWO CHILDREN

He is Superintendent, Christian Boys' Boarding Home, and Headman in Agricultural Work in Coles Vocational Middle School, Kurnool.

In response to Mr. Marsh's earnest appeal for a medical missionary for Markapur, Miss Doctor Gerow was designated to that station in August, 1914. She began her medical work under several disadvantages. There was no proper building that could be used as a hospital or even dispensary, and the funds available for help and medicines were altogether inadequate. Still with such equipment as she had, a very considerable amount of work was done, enough to show that there was ample scope for an extensive medical work at Markapur. But in less than a year Doctor Gerow completely broke down and had to leave the country.

The missionary did no touring during 1919 as he was fully occupied in the station. But four teachers and a seminary student made two evangelistic tours. They visited and preached in a large number of villages and on the two tours 1,069 persons were baptized.

After twenty-five years of faithful service in Markapur, Mr. and Mrs. Marsh felt obliged to ask for a transfer to a station with a somewhat higher elevation. Mrs. Marsh's health demanded such a change if she was to remain in India at all. So they were transferred to Secunderabad, Mr. Marsh's original station, and left Markapur on March 31, 1921. Rev. B. M. Johnson and wife arrived in Markapur August 11, and took charge of the station, relieving Mrs. Marsh. As Mr. Johnson was still studying the language, Mr. Marsh continued to pay occasional visits to Markapur.

Nandyal

Nandyal is the subdivision of the Kurnool District, and is situated on the Southern Mahratta Railway about midway between Kurnool and Cumbum. Rev. S. W. Stenger joined the mission in 1902, and for a time was

stationed at Nellore for the study of the language. He was appointed to Nandyal in 1903, but did not visit the field till March, 1904. There was no compound or mission house, hence the Stengers resided for a time at Kurnool. Doctor Stanton formally handed over the field with a staff of eight workers to Mr. Stenger in July. Toward the end of the year Doctor Stanton and Mr. Stenger made a tour of the field, visiting all but one of the Christian villages. The Christians numbered about two hundred, but as yet they were enrolled on the Kurnool church books.

Nandyal, in common with the most of the Kurnool District, is a feverish section of country. Some people escape the fever, but most of them do not. The Stengers have suffered much from malarial fever ever since they went to Nandyal. But physical ills were perhaps the least of their troubles, severe as they were. If they had known at the outset all they would have to endure at Nandyal, it might have been too severe a test for their faith. Fortunately God keeps back the knowledge of future troubles till he provides grace to bear them.

The first work of a new missionary in a field is to provide himself with a place to live. Tents are usually his first habitation, but that becomes almost unbearable in the hot season. Then comes a temporary shack, built of mud and covered with straw. For a while that does very well, but it soon gets overcrowded with undesirable tenants. The thatch roof furnishes a convenient place for all sorts of unwelcome guests. Rats, snakes, and scorpions are not pleasant things to have dropping on you at night. The writer once had a rat drop down into his tea-cup, but he never saw a place so infested with these vermin as Nandyal.

But the greatest of all the trials of the young mission-

aries at Nandyal was the misdeeds of the native helpers and Christians. In the very first year two of the preachers had to be dismissed for immorality, the most common sin in India. From April till September, 1906, their little daughter Katherine was dangerously ill, but prayer was heard, and from the very brink of the grave she was restored.

Mr. Stenger reported in 1907 that in August some Sudras visited them at the compound, showing some interest in Christianity. They said that some months previous they had been prevented by men of other castes from performing their usual worship to the idol. They appealed to the god, but seeing that he paid no attention to them, they were led to inquire more about the God the Christians told about. Pastor Subbiah of Nellore, who had been lent to the Stengers, visited the village where these caste people came from, and found a goodly number of them expressing a desire to be baptized. Ten of them gave such clear evidence of genuine faith in Christ that they were accepted and baptized. Then began a course of persecution.

The year 1911 was by all odds the best year so far on this field. The station boarding-school had grown in numbers and efficiency. From it they hoped to get some more efficient helpers than they had yet had. But with the increase in interest there came also an increase in the fiery persecution of the enemies of God. In the Sudra village where converts had been made, a site for a schoolhouse had been obtained from Government. This was a fresh cause for increased persecution. The teacher was badly beaten, but all the same the Christians stood fast, and the schoolhouse was built, and the work went on.

As yet there was but one organized church at Nandyal, with 343 members. The people knew little about the

duties of church-membership, and learning such duties was a very slow process. But the missionaries kept at it, and there were indications that the lessons were being learned. The privileges of the church are readily appreciated, but the responsibilities are a slow growth.

Growth in grace, a deeper sense of the responsibilities of church-membership, and persecution of the village Christians were the main features of 1912. The Bible-women did good work in the surrounding villages, but they needed a lady missionary to give her whole time to the evangelistic work among the women and the oversight of the schools.

The Nandyal district has a bad record for robberies. Murders are common. To cover up these crimes it is quite common to set plots to incriminate the Christians. And where witnesses can be bribed to testify to falsehoods, it is sometimes very hard to get justice. But still, the Lord's work goes on, every year some little progress is made, and some souls are saved.

In one of his tours in 1915 Mr. Stenger speaks of a young man of the Reddy caste who wanted very much to get a Bible. But he had no money to buy one, and he dared not ask his people for it, for he knew that they would refuse it and ridicule him for his folly. So he offered to drive the missionary's cart with his own bulls one stage of the journey and so earn his Bible. This was agreed to, and both the Reddy and the missionary were made happy. Mr. Stenger made much of tract and Bible distribution, so that all over his field the truth has been sown, and he rejoices in the assurance that God's word when sown broadcast will not be in vain. "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

After long waiting, earnest prayer, and persevering effort, a little chapel was erected and occupied in 1916. It was not finished, but was in a condition to be used, and was a great relief and comfort. Since the very beginning of the work at Nandyal they had been handicapped for want of a suitable place for holding services. That year also they had the joy of welcoming back from the seminary Mr. R. Mathew, pastor of the church, who with his wife added greatly to their working force.

During the first twelve years the Nandyal church grew in membership from 200 to 550, and 18 Christian villages increased to 49. That may seem small as compared to some other stations, but it was small to begin with and really is a much larger proportionate gain than is the case in some fields where the figures are much larger.

The Stengers went on furlough in January, 1918, leaving Rev. T. Wathne in charge of Nandyal. Being in charge of several other fields, Mr. Wathne could do little more than pay occasional visits to Nandyal and supervise the helpers. Still the work went on fairly well till the Stengers returned. As might be expected, the absence of a resident missionary was by no means conducive to progress.

The Stengers returned from furlough in February, 1920, and resumed their work at Nandyal. In his report of that year Mr. Stenger gives an interesting account of a trip he and Mrs. Stenger made among the caste people of their field, from which we quote as follows:

> We were in camp some weeks ago with the idea of seeing some of these caste people in their homes, and had gone to the village where the sadhu lives, intending to return in the Ford to the camp some miles away, but the sadhu insisted that we must spend the night as his guest. His relatives, he assured us, would not hear of our leaving that night. I was having an attack of malaria,

and altogether it seemed the part of wisdom to accept the invitation which was so urgent and so hospitable. It was an innovation in that village for a *dora* and *dorasami* to be entertained in one of the village homes, and the villagers showed their interest and appreciation by thronging the open court in which we were received. When evening came we were ushered up on to the terraced roof—a wide expanse of fuller's earth. Here under the stars with an outlook over the river, we were served with curry and rice, the crowd withdrawing according to their etiquette, while we ate the food set before us. Cots were made ready, and we slept in the open, rising of course when the village began to stir at dawn. There was no privacy, but the hospitality was genuine.

After *chota hazri* we went, at their request, to a near-by village where some caste people are eager to have us open a school in which the teacher can teach English. In this village too our reception was most cordial, the people accompanying us to the village border. A river flows between the two villages, and a bullock-cart was arranged to take us over. The water, being deeper than was anticipated, came up into the body of the cart, wetting the mattress which had been spread for us to sit upon. So for the return trip we crossed in a novel way. A cot was brought for each of us, and when we came to the river, we mounted and sat in the middle of the cot, and four men lifted the cot onto their shoulders and carried us over in state.

We have been impressed by the estimate these village people have made of our mission. They call it the "strict mission." Their own statement has been that in practise our church conforms to New Testament teaching. This is of course encouraging. We are often cast down and in despair over sin that has been discovered—and sometimes more over the sin that is covered—but this evidence from those who are observing the Christians about them, shows that they have a conviction that sin is not condoned at any rate. Possibly the knowledge that discipline will follow sin may be holding back some for a time; for drink and laxity of morals are very prevalent.

"Church Day" in Nandyal seems to be what in Nellore and elsewhere is called the harvest festival. Its nature is indicated by the report given of it by Mr. Witter:

When Mrs. Witter and I arrived at the mission bungalow at Nandyal, Saturday noon, we found all preparations made as if for a monster picnic close to the bungalow. In little groups, by families or by villages, the Christians were preparing their own rice and curry for the common meal. There was much gossip and good-natured banter as at our picnics in America. After the preparations had been completed we all sat down to a bounteous repast. No sooner was the blessing said than the mouths of all were too full for utterance, as is the Indian habit.

Following the usual noon siesta came the athletic sports, a modified track-meet with events open to young and old of both sexes. Perhaps the most exciting of the events was the tug-of-war between representatives of different villages. Prizes in the form of type-written certificates were given to the winners.

Immediately after dinner the annual church meeting was held in the chapel. The history of the Nandyal mission and church was read, and the oldest members and workers were garlanded with wreaths and honored with special seats facing the audience. The program was interesting and varied, with songs, recitations, dialogues, and the cleverest *kolattam* work by the boarding girls which I have seen in India. (The *kolattam* is a combination of stick drill with rhythmic dancing and marching, to the accompaniment of music, instrumental or vocal.)

One interesting feature of the afternoon meeting was the presentation by the Christians of a certain village of two pairs of beautifully made and ornamented Indian sandals—one pair to Mr. Stenger and the other pair to my wife. They were presented with just pride, to be taken home to America as an evidence to our American Christians of the skill of their Telugu brethren.

Sunday was a very full day with Sunday school and preaching service in the morning. In the afternoon began the examination of about twenty candidates for baptism, to fourteen of whom baptism was given in the river, after which we returned to the chapel for the giving of the right hand of fellowship to the new members and for the observance of the Lord's Supper. The song service after dinner closed the day.

The success of the festival was evidenced not only by the noticeable friendliness and good spirit and the hearty participation on the part of all who attended, but by the fact that out of the total

baptized membership of 700 about 250 were in attendance, coming, many of them, a long way and bringing their own food.

Owing to an unforeseen change in the care and school of the two older children at home, Mrs. Stenger was obliged to return home in August, 1921. Mr. Stenger was thus left alone to carry on the work.

XVIII

THE DECCAN

Secunderabad, Hanumakonda, Mahbubnagar, Nalgonda, Jangaon, Sooriapett, Gadval, and Madira

The term Dekhan or Deccan is from the Sanskrit word "Dakshina," south, and was orginally applied to the whole peninsula of Hindustan south of the Vinhya Mountains. Later, however, it was restricted to that portion lying between the rivers Nurbudda and Krishna. Strictly speaking, therefore, Cocanada, Bimilipatam, etc., may all be said to be in the Deccan. But the greater portion of it is included in the territory of the Nizam of Hyderabad.

The Nizam's Dominion covers an area of 95,000 square miles, and contains a population of 5,148,056. Although the Nizam is a Mohammedan, most of his subjects are Hindus, and among the latter are over four millions of Telugus. The Nizam's capital is Hyderabad—from *haider,* a lion, and *bad,* a town. It is well named, if we may judge from the fierce, savage, and wicked appearance of its inhabitants.

Secunderabad

Secunderabad is five miles distant from Hyderabad, and contains about fifty thousand inhabitants. It is a British cantonment, having one of the largest forces of British troops in India. Between these two cities is the British residency, a small city of itself. Besides the palace of the resident and a number of officers' houses, there is accommodation for a regiment of troops. The State is nom-

inally independent, but practically is governed, to a large extent, by the British Resident. He is supposed simply to advise the Nizam and protect British interests, but his advice is seldom disregarded.

Rev. W. W. Campbell, who accompanied Mr. Clough on his return to India in 1874, made a prospecting tour up into the Nizam's country at the close of that year, with a view to opening a mission station if it should appear inviting. He left Ongole on December 7, traveling by road in a country cart, which enabled him to see much of the country and the people among whom he sought to labor. He reached Secunderabad on the twenty-third of the same month, and spent a week gathering what information he could. The impressions received were so favorable that he at once wrote to the Executive Committee requesting an appointment to Secunderabad. This came in March, 1875, and on the twenty-third of June Mr. and Mrs. Campbell set out for their new field. They reached Secunderabad on the third of July, and the following day, Sunday, they began their work by holding a service in the travelers' bungalow where they had halted. There were only four natives present. But this attendance was increased to thirteen the next time they met. Mrs. Campbell entered earnestly into the work, and succeeded in gathering from the native hamlets sixteen dirty and ragged little children whom she organized into a Sunday school. Next Sunday she had twenty-three, and on November 14, 1875, a church was organized.

Although most of Mr. Campbell's time was occupied in getting settled in Secunderabad, he found time to do considerable touring among the villages. In these tours he was usually well received, though in many places it was the first time the people ever saw a missionary. Here and there he met with opposition, but he soon convinced

the people that he had come to live among them as a friend, that they had nothing to fear from him, and that he sought only their good.

After a year and a half of patient, earnest labor Mr. Campbell was rewarded by seeing his first native converts confessing Christ, in December, 1876. The first was a lad who, after listening attentively and apparently taking in the truth, rose up and said, "I will go and call father and mother." They came, and all three were hopefully converted and baptized. There was also an interesting work among the soldiers of the cantonment, resulting in the establishment of a regular English prayer-meeting and several conversions.

Toward the end of 1877, Mr. Campbell made a number of tours among the villages. There was but one village where there were any Christians, so that it was still pioneer work, but with this difference, that wherever he had been before the reception given him was much more cordial. The single Christian family referred to was delighted to see the missionary. After talking and praying with them, the other villagers who had gathered round said that the first time he came they had great fear. They fastened their doors and remained concealed till he had gone. Now that fear had all gone for they knew he was their friend. Sometimes the fear was that the missionary had come to get money from them. They had no conception of a man working and traveling about the country at great expense who did not get government pay, or who did not collect or extort money from the people. Voluntary service and "all these good words for nothing" was what they could not understand.

Mr. Campbell laid much stress on colportage. He usually kept at least one man who devoted his whole time to selling tracts and Scripture portions. He also expected

his preachers to do more or less of this work, but as they labored chiefly among the lower class, few of whom could read, their sales were not large. The colporter, on the other hand, went among the educated classes and sold many tracts and books. He also opened a book depot in the city, where religious and educational books were sold.

In 1878, a mission bungalow was secured in a very favorable location. It is near enough to the native population to be convenient for work, and yet sufficiently distant to avoid the nuisance of a too close proximity to a native village. In 1881, a building adjoining the bungalow was secured and remodeled into a chapel and schoolhouse. The holding of property in Secunderabad is peculiar. Being a British cantonment, all the land is held by Government and can neither be bought nor sold. It is simply leased to the owners of houses with the distinct understanding that it must be given up whenever required for Government purposes. In such cases, however, the Government usually takes the buildings at a fair price, but if on account of the price offered, or any other reason, the owner refuses the terms, he is at liberty to remove his buildings, but must give up the land. In British India the land tenure is of two kinds: (1) That which is held by Government and leased to occupants, and (2) that which is given or sold outright. In the latter case the land is as absolutely the owner's as property in the United States, and is never interfered with by Government except when required for some such purpose as a railway, or other works that are for public good. In such cases the land can be taken up, but compensation is given not only for the market value of the land, but for buildings, trees, and every other legal or reasonable claim. A strip of land was cut from the Nellore compound for the Nellore Rail-

way. The land originally cost only 250 rupees, but in settling the compensation, the question was not what it originally cost, but what it was worth when taken up, and hence it realized to the mission 3,100 rupees.

For several years the health of Mrs. Campbell had been very poor. Every possible means was employed to regain health and avoid relinquishing the work to which she was devotedly attached. In the judgment of some she remained much longer than her health warranted; but she was finally compelled, in May, 1881, to lay down her much-loved work and return home. She was carried on board the steamer at Bombay on a cot, and great fears were entertained that she would never see her native land. But she rallied on the voyage and reached home in safety. Mr. Campbell returned in November, 1882, and resumed his work. Rev. Elbert Chute and wife arrived in Secunderabad at the same time, and began the study of Telugu, with a view to opening a new station in the Deccan.

In giving an account of his work for 1883, Mr. Campbell says:

I have been led, during the year, to realize more fully than ever the sincerity of the poor idolater. The example which has particularly impressed me is that of a carpenter, who has been considerably in my employ, teaching the schoolboys his trade. He is a most devout idolater. He has a room set apart to his household gods, where he performs each morning his worship. I have seen him at it many times, and he has shown me his idols, and prides himself on his devotions. I have had many talks with him. He acknowledges the truth, but does not forsake his idolatry. He attended our chapel services a number of times, and I gave him a New Testament. I think I was leading him on, and that he was becoming more and more interested, when his friends began to mistrust that he was being influenced, and opposition began. He was taunted about reading the New Testament, etc. He told me of this, and said, "My relatives, of whom I have many here, are all in this way." As much as to say, "I cannot break from

them and their religion." The power of caste and social relations is a mighty power of Satan to keep souls in his grasp.

Those who predict the speedy downfall of Hinduism because of the wide-spread influence of education, Bible distribution, and even a mental acquiescence in the truths of Christianity, little know the terrible hold that caste has upon its victims. Mr. Chute, in his first report, says, "Several of the caste people have asked for baptism, but after learning that they must sacrifice caste, have stopped to consider the subject." And so thousands and tens of thousands of Hindus are convinced of the truth of Christianity, but are bound hand and foot by caste. And yet, strange to say, there are so-called Christian missions in India that not only wink at caste, but even practise it. If there ever was a snare of the devil more bewitching and more cruel to its victims than another, that one is Hindu caste.

About six months of 1885 were spent in touring. During these tours many seemed on the verge of giving themselves to Christ; but the great enemy was on guard, and in many ways so intimidated the poor people that they did not dare to forsake idol worship. Still the good seed was sown broadcast, with earnest prayer that in due time a harvest would be reaped.

In May of this year, Mr. and Mrs. Chute, who had been in the country two and a half years, and besides studying the language had done a good deal of direct mission work, removed to their own field at Palmur. Also in November, Mr. and Mrs. Newcomb, who came out to Secunderabad as assistant missionaries to Mr. Campbell in July, 1884, were transferred to Cumbum, to look after the work there during Mr. Boggs' absence in America. It was a great trial to Mr. Campbell's patience, as well as faith, to have these assistants removed just as they were

beginning to be useful to him. But the work at Cumbum was urgent, and there was no other man available. Thus Mr. Campbell was left entirely alone at Secunderabad, Mrs. Campbell being still an invalid at home.

The most interesting feature of the work on this field in 1886 was the opening up of Nalgonda, which Mr. Campbell thought ought to become a new station at no distant day. Believing that this would be the case, he applied to Government for a piece of land for a mission compound. This was secured, and a small mission house was erected as a sort of rest-house for the missionary till a better could be supplied. The work in this section was most encouraging, and Mr. Campbell had great hopes respecting it. As we shall see later on, his expectations were not disappointed.

Mr. Campbell was a thorough believer in evangelistic work, by which we mean the direct oral preaching of the gospel. When in the station it was his practise to preach in the streets of the city. He was sometimes made the target of the hoots and jeers of the heathen, but that did not deter him from bearing witness to Christ as the Saviour of men. He has strong faith that ultimately Christ would triumph in Secunderabad.

The station school consisted chiefly of boarders. In addition to the ordinary subjects Mr. Campbell introduced the elements of carpentry. But like most efforts of that sort in this mission, it lacked continuity. Industries are started by men and women who believe in them and are continued till they die or go on furlough, and then are followed by men who do not, and so they are dropped.

Owing to the continued illness of Mrs. Campbell at home, Mr. Campbell was obliged to leave his work and return to America.

Rev. R. Maplesden, a graduate of Spurgeon's College, who for some years was pastor of the Vepery Baptist Church, sought and obtained appointment as a missionary of our society and joined the mission at Ongole in January, 1885. After a few years at Ongole he was transferred to Secunderabad and relieved Mr. Campbell in March, 1888.

In 1891, there was what might be called a "secession" from the mission conference. The Deccan missionaries got a notion that they were not fairly treated by the rest of the mission, or at least that they could get on better if they had their own conference. In the report of that year we find two sets of minutes, one of which was headed "Minutes of the Deccan Conference of the American Baptist Telugu Mission." There was another meeting of the conference the next year, but so far as the records show, that was the last of the "secession." There were men in the mission then, and there may be some still, who would not object to seeing the Deccan formed into an independent or separate mission or turned over to some other society.

Another unwise movement was made in 1893 in the division of the Secunderabad field and the establishment of a station at Bolarum. Rev. W. E. Hopkins, who joined the mission in 1892, was appointed to the new station, which was only six miles from Secunderabad. A house and compound was purchased, and Mr. Hopkins removed to Bolarum. After a few years of fruitless effort the station was abandoned and the property sold at a very considerable loss.

There are two branches of the work in Secunderabad. There is an English church composed largely of soldiers, and a Telugu church and a number of Telugu outstations. There is a Sunday school and an English service held

Standing: Preacher David, his sister Adamah, Preacher Leshiah.
Sitting: Davadanam and Mary—brother and sister—orphans.
Mary is a widow with two children.

every Sunday. A communion service is held once a month. The English church being composed largely of soldiers, it is necessarily subject to many and frequent changes.

Secunderabad suffered not only by the frequent changes among the soldiers who were members of the church, but also by frequent changes in the missionaries. In 1899, Doctor Boggs was called to resume his work as principal of the theological seminary at Ramapatnam. His four years in Secunderabad were happy and fruitful years. A very encouraging advance had been made in both the Telugu and English work. Mr. Hopkins, of Bolarum, took charge, but only for a short time. He was succeeded by Rev. F. H. Levering. Miss Katherine French, Miss Mary D. Faye, and Miss Sussie were all designated to Secunderabad.

But in spite of these many changes the work went on. A number of soldiers were converted, and two of them went home with the purpose of preparing for missionary work.

The station and the whole mission suffered a severe loss in the death of Miss Mary D. Faye. She did splendid service both in Nellore and Secunderabad. Her influence over the soldiers was very great, and we have faith to believe that her influence led some of them, at least, to give themselves to Christ.

When Doctor and Mrs. Ferguson, of Madras, went home on furlough in 1910, the Leverings were transferred to Madras, and Mr. and Mrs. A. M. Boggs, who were already in Secunderabad, assumed charge of the work there. Miss M. E. Morrow and Miss French looked after the educational work. But both of these ladies went on furlough that same year, and the Leverings returned to Secunderabad. For a time the Leverings were entirely

alone in Secunderabad, but in 1913 Miss F. F. Hollis joined them.

In another place mention is made of the transfer of Mr. and Mrs. Marsh to Secunderabad. They arrived April 1, 1921, and the Leverings left on April 6 for Kotagiri, on the Nilgiri Hills, to which place they have retired. And thus the Marshes found themselves back in the station where they began their missionary work twenty-five years before.

Hanumakonda

Hanumakonda derives its name from *Hanuman,* the monkey god, and *konda,* a hill; hence, "the hill of the monkey god." It is a town in the Nizam's Dominions situated between the rivers Godavery and Kistna, and is eighty-six miles northeast of Secunderabad. It is four and a half miles from Warangal, the capital of the ancient Telugu kings, and is built within the walls that surrounded that once famous city. The population is about eight thousand.

In December, 1878, Messrs. Campbell and Loughridge paid a visit to Hanumakonda, and were so favorably impressed that Mr. Loughridge applied to the Executive Committee for permission to open a station there. This was granted, and Mr. and Mrs. Loughridge arrived, and began mission work there January 11, 1879. Although Mr. Day had visited and preached in Hanumakonda over forty years before, the field was practically new, so far as the gospel was concerned. Whatever effect Mr. Day's preaching had produced, had long since passed away.

After a year of labor among this people wholly given up to idolatry, Mr. Loughridge baptized his first convert, and soon after, four more. A church was organized on

January 4, 1880, and Sunday services and Sunday school were established, and continued from that day on. A small day-school had also been opened. Mrs. Loughridge entered earnestly into this school work and work among the women of Hanumakonda, and continued it for about a year, when her health completely broke down, and she was obliged to leave the country. She sailed for home in March, 1881. Mr. Loughridge went with her as far as England.

Rev. A. A. Newhall, after several years' absence, in the United States, returned to India in January, 1883, and joined Mr. Loughridge in work at Hanumakonda. As the latter was busy erecting a bungalow, Mr. Newhall devoted his time chiefly to touring in the district. In 1884, after completing the bungalow and chapel, Mr. Loughridge returned to America, leaving Mr. Newhall in charge of the work.

On September 22, Mr. Newhall and Miss Marie Menke, of Madras, were married at Secunderabad, and on the twenty-fourth proceeded to Hanumakonda. In November, Miss Bertha Menke, arrived from Germany and united with her sister, Mrs. Newhall, in work among the girls and women of Hanumakonda. At the close of 1884 the membership had increased to sixteen, with twelve pupils in the day-school.

Both Mr. Loughridge and Mr. Newhall had made an earnest effort to make the work at Hanumakonda self-supporting. Hitherto the only two native preachers had supported themselves by cultivating a small piece of land, and preaching in their own neighborhood as they had opportunity. This may perhaps account, in part at least, for the slow progress that had been made. In 1885, a departure from this policy had been made in the appointing of two young men, who had received some training

at the station school, as preachers on a small salary. The following year, however, one of these was thrown upon his own resources and the other partially adopted by the church. The next year Mr. Newhall reported that all the paid evangelistic work had been borne by the church. He said:

> The quantity of such evangelistic work is, of course, much less in each case than if the preacher was supported out of mission funds; but the quality is, I believe, far superior to that formerly done under salary.

He cites the case of one who had not even the name of being a "helper" and who, although he knew very little of the gospel himself, had been most zealous in making known that little to his fellow men. On visiting the place five persons were found believing, and ready for baptism. They were baptized and gathered into a little independent church.

The opening of a railway between Secunderabad and Hanumakonda made considerable change in the station and the work. The bitter opposition of native officials gradually gave way, and the influx of European and Anglo-Indian officials seemed to demand some efforts in English work. An English service was held on Sundays when the missionary was at the station.

The policy of self-support seems to have received a slight set-back in 1888. In his report, Mr. Newhall says:

> The disadvantage of being obliged to labor without competent native assistants has been providentially removed, and we now have the services of two well-trained preachers, whose spirit and faithfulness have given us much gratification. They have been supported mostly out of mission funds, as the church-members have been very backward in paying their subscriptions for the past year. Our third preacher, however, continued to support himself.

Six converts were baptized during that year, making the number of members on the field thirty-three.

The following year Rev. P. M. Johnson was designated to Hanumakonda, but his stay was brief and was followed by Rev. T. P. Dudley in November, 1892. He remained but a short time and then exchanged places with Mr. Beeby as pastor of the Vepery Baptist Church.

In 1894, Mr. Beeby reported the formation of two new churches and the following year 14 converts were baptized. In 1896, still another change took place. Mr. Beeby fell ill and had to return home. Rev. J. Sturt Timpany, M. D., was designated to Hanumakonda. In his report of that year Doctor Timpany speaks of a number of interesting inquirers who came to him seeking baptism. He says of them, " They are a bright people of the weaver caste and appear to be interested in God's word."

Doctor Timpany found himself badly handicapped as a medical missionary for want of a hospital. For a year or two he had to use his verandah for that purpose. But in 1902, a fine new structure was opened, called " The Victoria Memorial Hospial." The Mohammedan and Hindu people took a deep interest in it and contributed liberally to its funds. That year there were nearly two thousand dispensary treatments, a thousand new cases, and seven hundred major operations. Doctor Timpany also supervised the evangelistic work, and Sunday services were regularly held.

The double work was too much for any one man, so in 1899 Rev. F. Kurtz was designated to Hanumakonda to care for the general work. But the very next year the field was divided, and a new station was opened at Madira to which Mr. Kurtz was designated.

The medical work continued to expand, and a trained nurse was much needed. In 1899, Miss H. M. Sipperly

was appointed, but she remained only a few months and went to Nellore to study Telugu. But in 1901, she returned and did good work for four years.

Miss Wagner was transferred to Hanumakonda in 1901 to assist in the medical work. While there she prepared a little handbook in Telugu for the use of the nurses in the training-class of which she had charge. But in 1904 she went on furlough and did not return to Hanumakonda. The following year the Timpanys also went on furlough, leaving the station in charge of Rev. J. Wiens and the hospital work in charge of a native assistant. This was not a very satisfactory arrangement so far as the medical work was concerned, but it was the best that could be done under the circumstances.

Miss Anna Linker joined the force at Hanumakonda in 1907 for evangelistic and Bible-woman's work. But she remained only two years and had to leave on account of ill health.

Rev. Charles Rutherford and wife arrived in India in 1907 and were for a time in Madras studying Telugu. Later they were transferred to Nandyal to act for the Stengers, and in 1910 they were transferred to Hanumakonda for the field-work. That same year Miss B. Rothermel arrived and began the study of Telugu. Things were beginning to look brighter for Hanumakonda, but the very next year a gloom was cast over the field and the mission by the death of Mrs. Rutherford, leaving behind her a little baby girl and a sorrowing husband.

It seemed as if Mr. Rutherford had come to Hanumakonda to stay. He entered so heartily into the work and succeeded so well, the prospects were so bright, converts were multiplied, a new boarding-school was opened and everything was going on so well, when in 1913 he had to

lay down his work and return home with his little girl. Rev. B. J. Rockwood succeeded him, but stayed only two years when he was transferred to Kurnool as principal of the high school.

The medical work continued to prosper under Doctor Timpany. Although there is a Government hospital almost directly opposite the mission hospital, Doctor Timpany was in demand, not only in his own hospital, but occasionally for advice and operations in the Government hospital. He also established and carried on two branch dispensaries, one at Cumbum and the other at Jangaon, where over 5,000 patients were treated in 1914.

When the Timpanys went on furlough in 1915, Rev. Jesse W. Stenger, M. D., was transferred from Nellore to Hanumakonda. With the change of doctors, naturally there was at first a slight falling off in the attendance at the hospital. But this was soon overcome, and in the second year he had the largest attendance on record. Doctor Stenger paid special attention to the religious work. For that reason he paid less attention to the treatment of patients at home, but insisted that they should attend the hospital, where they could be better treated and at the same time get more of the religious instruction. The number of in-patients was only 115, but even that was more than they had at the Government hospital, where they got free board as well as free medical treatment.

Mrs. Stenger entered very heartily into the work for the women and children and with very marked success. She also did some touring and was very successful in selling tracts and Scripture portions. She supervised the station schools and the Bible and zenana work, besides assisting her husband in the hospital work. Indeed, she had to be, as some said, a jack-of-all-trades.

The Timpanys returned in the fall of 1917 and relieved the Stengers, who removed to Ongole to begin the work on the Clough Memorial Hospital.

The year 1918 was a strenuous one for Doctor Timpany. Toward the end of the year a glad relief came by the return to Hanumakonda of Mr. and Mrs. Rutherford. They had succeeded Doctor and Mrs. Downie for a little while, but their hearts were in Hanumakonda. But for the most part of the year Doctor Timpany was alone. We quote the following from his report of that year:

Plague, cholera, famine, influenza, and war are conditions that strongly affected our work for 1918. For two years or more the question as to whether our country's need justified the missionary doctor leaving his work here to respond to that call, has been ever before him with more or less varying urgency. Having offered his services in Canada while on furlough, and being then over military age for army medical men, he had considered the matter settled. Once here carrying the work of two men, calls for military service began to come with the age limit raised. Desire to serve in both places was strong. The question was finally settled by adding to his already busy life the voluntary duties of medical examiner for this Recruiting District. Recruits passed through his hands who came, not only from State, but from various parts of British India, Burma, and even from far-off Nepal. The following letters from the Recruiting Officer of this District and the British Resident, Hyderabad, show that, while we have carried on the work here as usual, we have not been entirely useless to the Allies in their great hour of need. Under date of November 25, 1918, Captain W. H. Keer, the Assistant Recruiting Officer, Warangal District, writes:

"Sir: I beg to inform you that all recruiting has now been stopped. Before closing my office, I should like to take this opportunity, officially, of thanking you for all you have done for the 'Cause.' No one recognizes more than myself the time and trouble that you have taken in assisting me by examining recruits (and

hundreds have passed through your hands), and at what a great personal sacrifice you have done it.

Even with the serious influenza epidemic that we had and that was more than enough to keep an ordinary man busy, you did not let us down, but managed by giving up the few moments you had for rest to examine recruits as well, so the steady flow from this district should not cease.

You have every reason to be proud of your 'honorary' and honorable work, and it is men with spirit and grit like yours that has given the Allies victory.

Again thanking you with my whole heart, I am, Sir,

Yours obediently,

(Sd.) W. H. KEER, CAPT.,
Asst. Recruiting Officer, Warangal."

From the British Residency comes this message:

"THE RESIDENCY, HYDERABAD, 31st January, 1919.

"DEAR DOCTOR TIMPANY: I am desired to convey Sir Stuart Fraser's personal thanks for the excellent service rendered by you in connection with recruiting operations in the Hyderabad State.

Yours sincerely,

(Sd.) N. CATER, *First Assistant Resident.*"

The Gertrude Preston Institute was formally opened, after a fashion, in October, 1919. That is to say, provision had been made for the running expenses of the school, though there were neither buildings nor staff. But it was thought wise to make a beginning. So a call was sent out for students and thirteen students came. The veranda of the bungalow was used as classrooms. Land for the school was supposed to be in possession, but sundry objections were raised by the Nizam's officials causing vexatious delays. The mission has recently voted to establish the institute at Jangaon.

Mahbubnagar (Palmur)

Palmur is a village in the Deccan, about fifty miles south of Secunderabad. Rev. E. Chute and wife arrived in Secunderabad in November, 1882. After spending some time in the study of Telugu, Mr. Chute began making short tours in the southern portion of that field. The work opened up so well in the vicinity of Palmur that it was selected as a suitable place for a new station. He continued working the field from Secunderabad till May, 1885, when he and his family removed to Palmur. Soon after arriving he applied to Government for a piece of land, and secured some five acres in a healthful location.

A peculiarity of the work at Palmur is that from the very start the caste people appear to have been reached, and quite a number of the leading natives of the district were converted and baptized. A church was organized on the twenty-eighth of June, consisting of twenty-seven members. A school was also opened, which in a few months had eighty-two pupils. In this school a number of the castes were represented and it was open to all alike. This work, however, received a serious check the following year by the opening of a government school in the village, and a law was passed that all the caste pupils should attend this school. The mission school was therefore confined chiefly to the boarding-school.

But the evangelistic work went on with more and more success, even among the caste people. Still there was a great deal of opposition on account of caste, so much that the missionary had to resort to the courts for protection and redress. The authorities being friendly, the opposers were intimidated and the Christians greatly encouraged. Building operations prevented the missionary from touring as much as he would have desired; still

some tours were made, and everywhere with most encouraging success. There were now Christians living in about thirty villages of the district.

Miss Leoni Chute joined her brother in mission work at Palmur, December 5, 1887. This was a welcome addition to the missionary force, and one from which much good was confidently expected.

Building the mission bungalow hindered Mr. Chute from doing as much touring as he otherwise would have done. But the preachers continued their work among the villages and reported many as ready for baptism. There were a few inquirers among the caste people, but not as many as in former years.

Miss Graham joined the mission at Mahbubnagar in 1891, engaging in medical work. Among the converts baptized were a number of Hindu priests and five Mohammedans. A chapel was built and dedicated and a station boarding-school established. Mr. Chute was ably assisted at this time by his sister, Miss Leoni Chute. But her stay in the mission was brief, as she married and soon after died.

Miss Graham closed her fifth year at Mahbubnagar under most favorable and encouraging circumstances. She had treated 2,160 cases, and with her Bible-women had done considerable evangelistic work. Bible portions and other Christian literature had been freely distributed. The station school had a prosperous year and a new dormitory had been erected.

Mr. Chute reported an interesting case that had been pending for three years. The wife of one of the preachers had been prosecuted for alleged kidnapping of her two sons, who had been living with a heathen relative. The local judge had convicted her and sentenced her to a month's imprisonment. She appealed to the High Court,

and after three years the sentence was canceled. This was a great victory, for it was clearly a case instigated by the Brahmans, who thus thought to bring the mission as well as the woman into disgrace. But they failed, to the great joy of the Christians.

Another attempt of the Brahmans to prejudice the people against the missionaries and the Christians was to circulate a report that the missionaries and other Europeans were poisoning the wells to kill off the people. The truth was that the authorities had ordered the wells disinfected as a precaution against plague. The Brahmans well knew the facts, but they thought it a good opportunity to create prejudice among the people.

For several years famine conditions prevailed all over the Mahbubnagar field. Famine-relief work, petty persecutions, and the illness of Mrs. Chute greatly hindered the ordinary mission work. Still, considerable progress was made in all branches of the work. An industrial farm was started, and this year it yielded some 800 rupees clear profit. The work was done by the students.

During 1907 and 1908 the field was in charge of Rev. C. Unruh while the Chutes were on furlough. On their return, Mr. Chute resumed his extensive tours. It is in this work that most of our converts have been made. In one of his reports Mr. Chute tells that one day he was sitting under a tree when he heard a squirrel making an unusual noise. Looking up, he saw a huge snake some twenty-five or thirty feet long. It was within a few feet of him and was coming toward him. It was a python, and would probably have crushed Mr. Chute to death had he waited a moment longer.

Reporting his work for 1913, Mr. Chute said that he had traveled 5,155 miles and preached 1,646 times. That does not necessarily mean that he preached that many

sermons, but simply that he had spoken so many times and probably in as many different villages. Everywhere he went he was asked for schools. But want of funds compelled him to refuse the requests, much to his regret.

Dr. Marian E. Farber was designated for medical work at Mahbubnagar in 1913. Although Mahbubnagar is probably the healthiest station in the mission, owing to its elevation, yet there is ample room for medical work. Tuberculosis is prevalent all over India, and the climate and elevation of Mahbubnagar make it well suited for a tuberculosis sanitarium. But it is too far from the center of the mission to be useful for that purpose.

In view of Doctor Farber's approaching furlough, Doctor Weaver was designated to Mahbubnagar in 1916. She had had a few months' experience in the hospital in Nellore which was a help to her in beginning her work at Mahbubnagar.

Mr. Longley was designated to succeed Mr. Chute at Mahbubnagar in 1917, but was soon after transferred to the seminary at Ramapatnam, and Rev. Albert Boggs was designated to Mahbubnagar.

Nalgonda

Nalgonda is situated about sixty miles southeast of Secunderabad. The town was selected as a suitable place for a mission station by Mr. Campbell, who secured a site and erected a small building as the rest-house for the missionary when touring in that section. Rev. A. Friesen, after spending a year in the study of Telugu, was designated to the station. He and Mrs. Friesen removed from Secunderabad to Nalgonda in October, 1890. Mr. Friesen was at that time supported by the Mennonite Brethren of Russia and received the money for the work direct from Russia. The Mennonites believed in evangelistic work

only. They gave nothing for buildings or compounds or schools. But this arrangement did not work well, so a new one was made by which the Russian brethren were to be put on the same footing as the American missionaries, and the Russian contributions were to be sent direct to Boston. The outward passages were to be paid by the Russians and also one-half of the salaries. The educational work was to be supported wholly by the societies in Boston. With the outbreak of the war Russian contributions ceased and these missions were taken over by the American Baptist Foreign Mission Society.

In 1891, a church was formed consisting of a number of Christians dismissed from the Secunderabad churches. Although these Christians were mainly from the outcaste Malas and Madigas, there was a good deal of the caste feeling manifested. At first the Malas refused to sit at the Lord's table with the Madigas and the Madigas with the Malas. But with a little wise management on the part of the missionaries the caste prejudice was soon broken up, at least outwardly, but caste is the devil's stronghold in India, and has to be carefully watched even after it appears to be broken up.

Mr. Friesen met with the usual difficulties in getting permission to build, so that he had to appeal to the British authorities. In 1892, all opposition had ceased, and he got permission to build his bungalow and a chapel.

The need of medical work was felt from the very first, and although the Friesens were not medical missionaries, they did a deal of medical work. In 1893 they had treated more than a thousand people. And although the Mennonites will not support schools, the Friesens saw that schools were an absolute necessity.

In 1894, the Mennonites departed from their usual policy and contributed money for a dispensary. In Jan-

uary, 1896, Mrs. Lorena M. Breed, M. D., arrived in Nalgonda to take up medical work. The foundations of a new hospital were laid in December of that year. At that time also the staff was reenforced by the coming of Miss Etta F. Edgerton for school work. But as an offset to these welcome additions the Friesens were obliged to return to Russia on account of the ill health of Mrs. Friesen. The following year Rev. and Mrs. A. J. Hubert joined the mission at Nalgonda and began the study of Telugu.

Doctor Breed's medical skill opened many homes and hearts to receive not only her and her medical treatment but her message of salvation as well. In her reports she speaks of the fearful condition of the harems, the Mohammedan women and children and women generally, and the darkness both literal and spiritual that exists.

Mr. Friesen resumed work on the field in 1899 and made several tours; 106 converts were baptized and both the medical and school work made good progress. Mrs. Friesen's health again broke down, and she returned to Russia with little hope that she would ever be able to come back to India. They did, however, return in 1904, bringing with them Miss K. Reimer for school work. But Doctor Breed's trouble returned, and she was obliged to relinquish her work and go home to America with no prospect of ever returning to India.

In 1908, we find the Unruhs again in charge of the work at Nalgonda. The Unruhs carried on the work till 1912, when they went on furlough. Doctor Benjamin was transferred to Nalgonda for the medical work, but she remained only a short time when an unexpected vacancy occurred at Nellore, which demanded that she should return to that station.

Mr. Friesen made a brief visit to India in 1913, and for a time took charge of Nalgonda, but circumstances in

Russia demanded that he should return home. In 1914, Mr. Hubert again took charge of the field. He was ably assisted by Mr. Robert Wilson and Miss Neufeld of the American Mennonite mission. Mrs. Hubert made occasional visits from Sooriapett to assist in the medical work.

Nalgonda has seen many changes since it was first opened as a mission station, changes of missionaries and mission helpers, but the greatest change has been the changed condition of the people of the entire region. The work is not done yet, far from it, but enough has been done to call forth the profound gratitude both of the people and the missionaries. Nalgonda is a green spot in our mission.

Jangaon

Jangaon was the third station opened by the Mennonite brethren from Russia. It is situated about 95 miles east of Secunderabad and 35 miles west of Hanumakonda on the Nizam's guaranteed State railway. The place selected by the missionaries for the new station was Bhongir. In some respects it would have been a good place, but it was impossible to find a suitable site for a compound.

The field was opened by Rev. H. Unruh in 1901, who had joined the mission two years before. During those two years he had been studying Telugu and had been doing some work on the Secunderabad field. A plot of land measuring some 35 acres was secured and permission to build was granted, after many aggravating delays. In the Nizam's dominions land may be purchased from private parties, but permission to build has to come from the Government, and that has to be applied for through numerous petty officials.

After getting permission to build, Mr. Unruh was

called to take charge of Nalgonda while the Friesens were on furlough. This was a serious drawback to the work at Jangaon. But by frequent visits of the missionary and the native assistants, the work was fairly well cared for.

Mr. and Mrs. Unruh returned from furlough in November, 1911, and resumed their work. Mr. Unruh, being a farmer himself, gained much influence with the Sudras, and it seemed as if he would gather a rich harvest from among the farmer population. They came to him like children to a father and consulted him on matters concerning their fields, crops, cattle, etc., and at the same time listened attentively to what he had to say about Christ and salvation. Some of them professed to have believed in Christ, but hesitated about accepting baptism. But in the midst of what seemed like victory for Christ, Mr. Unruh was called to the higher service of heaven. Mrs. Unruh and her two children returned to Russia.

Until 1915 the Jangaon field was in a very unsatisfactory condition. In that year, however, Rev. and Mrs. J. A. Penner took charge of the field. They report a very encouraging state of things among the caste people, especially the Sudras, some of them asking for baptism, in spite of opposition and persecution.

In 1916, Mr. Penner gave as the experience of the year, "There failed not aught of any good thing which the Lord had spoken." Plague prevailed in some sections, but touring was continued with very happy results.

For several years the Penners suffered a good deal from sickness. They stood it as long as they could, but finally in April, 1922, they sailed for America, as Russia was closed to them.

All our Russian brethren have suffered intense anxiety, and in some cases dreadful sorrow on account of the state of affairs in Russia. For several years those at home in

Russia could not be heard from, and when news did come, it was of death and intense suffering.

Sooriapett

Sooriapett is a small town about seventy-five miles due east of Secunderabad. It was occupied as a mission station by Mr. and Mrs. Hubert in 1900. They had been in Nalgonda for about two years studying the language. After considerable effort, they succeeded in securing a piece of land for the mission compound. It took them some three years to get permission from the Nizam's Government to build. But they got it at last, and have erected a good bungalow, chapel, and schoolhouse.

While living in Nalgonda they acquired considerable knowledge of medicine and surgery from Doctor Breed. This knowledge was used by them and has been blessed of God in opening many homes and hearts to the reception of the gospel.

The supervision of the building operations occupied a good deal of Mr. Hubert's time, but a considerable amount of direct mission work was done, with the result that in 1904 a church of 787 had been gathered and 97 were baptized that year.

After a term of earnest and successful work, the Huberts went on furlough in 1908. Rev. and Mrs. J. Wiens took their place. The Huberts returned in the fall of 1909 and resumed their work. That year they reported having treated over 1,200 cases. They were reenforced by the coming of Miss Anna Peters, who took charge of the schools, thus relieving Mrs. Hubert to devote more time to the medical work.

The coming of Miss Morrow to Sooriapett proved to be a great blessing both to the missionaries and the people. She has brought the schools to a fine efficiency.

While Mrs. Hubert kept busy with her medical and school work in the station, Mr. Hubert did a good deal of touring and with very encouraging success. Plague and famine did not deter him from prosecuting this very important work. In 1919, famine was very bad, but Mr. Hubert continued his touring and did what he could to help the poor suffering people.

Gadval

Gadval lies north of Kurnool and south of Mahbubnagar between the Tungabudhra and Kistna rivers. It is a populous region, the town of Gadval alone having over ten thousand people. The station was established by Rev. G. J. Huizinga in 1904. In July of that year Mr. Chute handed over to Mr. Huizinga the field with 412 church-members, four preachers, and two teachers. For six years the field had to be worked from Kurnool, forty-five miles distant from any part of the Gadval field. But at last a plot of land was secured, and permission was granted to build.

The Huizingas went home on furlough in 1908 and returned the following year. Doctor Stanton had charge during the time the Huizingas were at home, but owing to the care of his own large field but little time or attention was given to the Gadval field. Then Doctor Stanton had to go on furlough, and Mr. Huizinga had to care for both fields.

After waiting eight years for a bungalow, one was at last erected by Mr. Chute while the Huizingas were on the hills, in 1912. In his report of that year Mr. Huizinga says:

> We need a new social order based on the Golden Rule. Is it possible? It surely is when the compassion of Jesus becomes ours.

We believe that most missionaries have the compassion of Jesus, but we think it doubtful if most of them regard "a new social order" as the thing India chiefly needs. What India needs is a new religion, not a new social order. Given the new religion, if that be Christianity, the new social order would certainly follow as a necessary sequence.

The field was in charge of Mr. Wathne in 1919, and he reported that year that there had been no resident missionary at Gadval for five years. It is a very hard field to work, no railroad, or even good cart-roads. The numerous changes in missionaries, and the frequent absence of any, have greatly hindered the work. The latest move was the designation to Gadval of Rev. W. C. Owen and wife on their return from furlough.

Madira

Madira is the last of the Deccan stations and the last to be opened in the mission. It was formerly a part of the Hanumakonda field. It was opened as a separate field in 1904 by Rev. F. Kurtz. The field had been worked to some extent from Hanumakonda by Messrs. Loughridge and Newhall, but Mr. Kurtz was the first resident missionary at Madira. He came to India in 1893, and was for a time at Ongole, Vinukonda, and Hanumakonda. The first convert at Madira was Lingepogu Jacob, who walked forty miles to be baptized. He wanted Mr. Campbell to go back with him and be the missionary at Madira, but Mr. Campbell did not see his way clear to do so.

The field has an area of some 2,800 square miles and a population of 450,000. The field was started with 902 church-members, and the baptisms the first year were 380. In his first report Mr. Kurtz says that the converts were largely the results of the labors of Telugu Chris-

tians, who came in from the south, a valuable testimony to the spirit and diligence of our Christians from the southern part of the mission.

From the beginning of his work at Madira, Mr. Kurtz was much interested in Bezwada, a growing and important city 35 miles east of Madira. It is a large railway center with a population of 25,000. A church was organized here of 35 members.

At the close of 1905 Mr. and Mrs. Kurtz had to remove to Bapatla to take the place of the Thomssens who went on furlough. This prevented Mr. Kurtz from doing much touring, but he was able to visit the stations along the three lines of railroads.

In December, 1910, Mr. and Mrs. Longley came to Madira to relieve Mr. Kurtz, who went on furlough the following year. Mr. Kurtz returned to his field in 1912, leaving Mrs. Kurtz at home to take care of the children. He gave the Longleys due credit for taking good care of the field while he was gone. He spoke especially of the growth of the boarding-school. In 1913, there were 267 baptisms, the largest number baptized in any previous year. A church building was erected in Madira and one commenced at Bezwada. The latter was completed in 1914. It cost 6,000 rupees, of which only 2,500 rupees was contributed by the society.

As illustrations of what Christianity is doing for the poor people, Mr. Kurtz mentions the following. Two miles from the bungalow is a small hamlet of Christians. They are poor and much abused by the Brahmans for whom they work. Several of them were unjustly treated, and the police ordered an investigation. The poor people were terribly frightened, and it seemed doubtful if they would stand the test. But one old man named Moses, the most frightened of the lot, took the stand and spoke

up like a man. This encouraged the rest. They got their case, much to the annoyance of the Brahmans, who were denounced for their duplicity and lying. Later the police inspector and some other officers were dismissed from the service.

There was a family of five Erukalas (thieving caste) baptized in 1916. They came happily to their first communion, and that very night they found themselves in jail. They were kept there six weeks with no charges brought against them, and were then released.

In his first report of Madira, Mr. Kurtz admits that Madira is in Church Mission territory, but he shows that there are sixty-five miles between our nearest station and Madira, and sixty miles between it and the nearest Church Mission station, thus showing that there is ample room for another station. Besides, we had in that territory something like a thousand Christians which we were bound to look after.

Contrary to rule and the usual custom, Rev. R. S. Wallis was designated to Madira before he had passed his language examination, to relieve Mr. Kurtz, who went on furlough the following spring. Mr. Wallis reported that, while language study was his chief employment, he was able to do some direct mission work. While contrary to rule, some things can be said in favor of doing a little mission work even in the first year, some would say from the very first month in the country, and we are half inclined to agree with them. But in February, 1919, Mr. and Mrs. Wallis left for America, and the field and station was left in the care of Mr. Rutherford, of Hanumakonda.

The Telugu Book Depot is located at Bezwada, which is a part of the Madira field, and ought to be, and we believe soon will be, an independent station of our mis-

sion. It is the place selected for the Union Theological Seminary.

Mr. and Mrs. Kurtz returned to Madira in March, 1921, and resumed their work at Madira and Bezwada. Mr. Kurtz found that a considerable number of the people had disappeared. Some had gone to the army and never returned and some migrated to other countries. So that in spite of two hundred baptisms, the church-membership was 200 less than when Mr. Kurtz left on furlough.

This ends our story of the stations and fields of our Telugu Mission. Much more might be said, but enough has been told to show the marvelous changes that have been wrought in the Telugu country, and especially in the American Baptist Mission, by the missionaries and their native assistants. The Great War had a blighting effect on all branches of the work, but we believe that even this will be made to contribute to the glory of God and the extension of Christ's kingdom. How long we may yet have to wait before the consummation is reached, we do not know, no man can tell; but of one thing we are absolutely sure, "He will see of the travail of his soul, and will *be satisfied*," and we also "shall be satisfied when we awake in his likeness."

XIX

THE MISSION JUBILEE AND MEMORIAL SKETCH

The Jubilee was held at Nellore almost as a matter of course; for while the mission did not, strictly speaking, originate at Nellore, yet it was there that it first found its permanent location, and hence Nellore is the parent station. When February 5, 1886, was fixed upon as the day for beginning the Jubilee, it was not known to the committee which had the matter in hand, that it had hit upon the exact date on which Mr. Day landed in India, fifty years before.

To see thirty-one missionaries from twenty different stations in the Telugu country gather at Nellore, the once "Lone Star," was a grand sight, which will not be soon forgotten by those who witnessed it.

After a devotional service (which preceded each session), Rev. D. Downie, of Nellore, delivered an address of welcome. This was followed by reminiscences of Rev. S. S. Day, by Miss M. M. Day, which are for the most part embodied in the early part of this history. The afternoon session of the first and succeeding days was given to services in Telugu of a deeply interesting nature.

Of the many valuable papers read and addresses delivered, during the six days of the Jubilee Conference, we have selected one as perhaps the most important to the general reader, and as that which ought to find a place in this volume.

J. Grose, Esq., M. A., M. C. S., Collector of the Nellore District, addressed the meeting as follows:

THE NELLORE MISSION BUNGALOW AS IT IS TODAY

"I must begin by giving expression to the general feeling of regret that Doctor Jewett is not here to take the chair this evening, as was intended when the program was first drawn up. It was a great disappointment when the news came that he had to leave India finally, on account of the illness of Mrs. Jewett. No one could know the doctor without loving him, and what Mr. Downie and Miss Rauschenbusch have told us this evening shows us more than ever how highly we must value their earnest and devoted work, and the prophetic foresight and strength of character with which the doctor, foreseeing the ultimate success of the mission, resolved that it should still go on, when others lost courage and were inclined to take their hand from the plow. It was a graceful tribute to leave that flower-decked chair empty, in token that though our chairman is absent in body, he is with us in spirit. It seems to us especially hard that Doctor Jewett should have been taken away from India just before this Jubilee, which his work has made possible, and which would have given as much delight to him as to any one. The ways of Providence in this matter are past our understanding, but we know they are for his good, as well as ours; and our comfort must be, that though a good man and true has gone from our midst, there are good men and true still left; men who will work all the more zealously and devotedly because of the influence and example of Doctor Jewett.

"I must next thank you, gentlemen of the mission, for giving me this opportunity, on an occasion which belongs absolutely to you, of expressing my sympathy with your labors, and my appreciation of the results which those labors have obtained in this and the surrounding districts. I need add nothing to Mr. Downie's story of how God kept the mission together till the long and weary

struggles of the beginning passed into the success which now attends it; but I must say something as to its permanence and stability, and as to the recognition which the work of the Lone Star Mission has compelled. I find its name well known in the remotest villages which I visit. The aid which it gave to the people and to the authorities at the time of the great famine has attracted the attention of Government to it, and established its reputation as one of the instruments on which Government must rely in times of difficulty. The work it has done has been so persistent and wide-spread that the consequences can never disappear. The thousands who owe to it not only a rise in social status, but a knowledge of the inestimable love of God in the redemption of the world by our Lord Jesus Christ, the means of grace, and the hope of glory, are not only a proof of its efficiency as an evangelizing mission, but a security that its memory will never be forgotten. All the mission wants is support, and work so good as its work is, is sure to find support; so that we may be confident that its existence will remain unimpaired till its work is fully done.

"Our thanks are due to Mr. Downie for the history which he has given us of the mission, showing how the little church of eight members at Nellore, with its single missionary, established as the result of nine years' hard work after the mission had commenced, has developed into the institution as we see it at present, with its thousands of converts, with its numerous missionaries, with its successful schools at Nellore and Ongole, and with its theological college, and what the subcollector calls its cathedral—I have only seen it myself from the dim distance of the canal—at Ramapatnam, and its chapel here. When I say *our* thanks, I mean the thanks of us outsiders especially. No doubt you missionaries knew beforehand

the kind of story Mr. Downie would have to tell, but we, who are outside, knew less about it, and it was extremely encouraging to hear how strong faith, long continued through stony paths, had led the mission upward and onward, so as to prove that the Lord of all power and might is with us still, ready as ever to help those who help themselves.

"The presence this evening of many of the faces I see before me reminds me of my visit to Ongole in 1884, and of the pleased astonishment with which I found active school work with hundreds of children going on in spacious buildings, public worship celebrated in a manner which seemed more fit for our largest towns than Ongole, and signs all around that a great evangelizing work was in rapid progress. I remember saying, when the foundation-stone of this chapel was laid, that I looked forward with much interest and great hopes to the opening of the high school by this mission at Ongole, and I am glad to know that my hopes have been amply fulfilled. My thanks, as collector of this district, are due to Doctor Clough, who projected the school, who has watched over it from the beginning, and who has induced the generous people of America to give it a new building, now it has outgrown the first one. He has been ably seconded by Mr. Manley, but the credit of the conception belongs to him alone. I know of no place in this presidency, or, indeed, in all India, where a school of this kind was so much wanted, and it is a glory to the mission that it has supplied the want.

"I have already said that a great evangelizing work is in progress at Ongole, and that it seems to me the proper complement of the scholastic efforts which are being made there, that the number of converts at Ongole is large in itself, and is increasing steadily. In this country, it seems

to me that school work must be a part of mission work. I know that the subject is a well-worn one, and that I cannot hope to say anything new about it, but I feel it my duty to state my opinion, that the people who contend that all mission money should be spent in preaching the gospel, and little or none in teaching children, are wrong. The notion, it seems to me, is a notion which springs from ignorance or misapprehension of Indian conditions, and from undervaluing the power of caste. The converts who can be got at first are people whose children have to be taught good habits, and skill at handiwork, in order that they may do Christianity credit, and not disgrace it. More than that, the evangelizers of the future—and native members of the church must be employed as evangelizers before work so wide is done that the face of Indian society can be changed, and Christ reign triumphant from shore to shore—these native evangelizers must be furnished with all the weapons supplied by Western education, before they can compete with the champions of heathenism, and silence them. In most countries, the use of a wrong word, or a slip in grammar or logic, is as likely to result in the failure of an arguer, as a failure in truth; but this is more the case as regards religious arguments in India than anywhere else. India cannot be said to be a nation with a settled creed, or even a congeries of nations, with a congeries of settled creeds. Hinduism and Mohammedanism, with many variations of each, jostle each other everywhere. A thousand antagonists wait with ridicule, ready for each slip, when the gospel is preached. The champions of Christianity have to contend to a vast extent about the meaning of words and metaphysical conceptions, and nothing short of a thoroughly good education can enable them to gain the victory in such contests.

"As I have said, this is a country of innumerable conflicting creeds, jostling each other everywhere. To begin with, there are the aboriginal races with their idols, which are always of the lowest type, and often shapeless. Then come the Turanian and Scythic races, who are deep down in the social scale, but whose system is so leavened by Brahmanism that their religion can hardly be distinguished from Hinduism. Then come the Brahmans and the higher castes, who are at the head of the social fabric, and who have fashioned the institution of caste, and made it what it is now, the most persistent, conserving element of the policy which keeps them at the top, and the most watchful and inveterate antagonist of every system like Christianity, which attempts to do away with such distinction, and let the best man win his way up, whatever his beginning may have been. Among the other religions comes Mohammedanism, which fights with all, but has not succeeded in routing any. Among them *was* Buddhism; but Buddhism, though it prevails throughout all the Eastern world except India, is dead, or almost dead, in India, where it began. Last of all comes Christianity, which, if we believe our Bibles, we must be sure will eventually extirpate all others. The state of society is such that its progress must be slow; but, though slow, it has been sure. Education is awaking the country, and making its best men dissatisfied with Hinduism and caste. Our government, in freeing the land from war and anarchy, has given the people time and opportunity for speculation. The thinkers are trying now, very naturally, to discover some new system better and higher than Christianity, but we know they will fail in this; and when they fail, and acknowledge their failure, the foundations of caste being loosened, and all eyes looking for a new light, Christianity will come in and take possession.

"Yet in this country where, it must be remembered, the conditions are such as to make social changes slower and less frequent than they are in other countries, so that they excite unusual attention when they come, there is a vast amount of unrest and upheaval going on at present. Noisy schemes of self-government fill the air with clamor. The people of India, or rather of the presidency towns, have tried for the first time to influence the course of a great election in England. Our frontier has been shown to be vulnerable; though, thank God, it has not been penetrated yet. A short and comparatively bloodless war has added a new State to our great empire. The expense thus incurred has imposed on us a renewal of the dreaded income tax, which is all the more dreaded in these days when the rupee is suffering from the disease called 'exchange.' Curious religious systems are having their birth, welcomed with still more curious enthusiasm. The education of boys has progressed till it has created a public opinion, and the education of girls has assumed so much importance that it may be reckoned as a factor in the government of the State. The government has continued triumphant so long, that it may now safely assert its religion, though it had so long to act as if it were of all religions, and has still to preserve an impartial attitude. This time of change is full of opportunities for missionaries, and for none more than you, who, with the example of Mr. Day and the other founders of the mission before you, may be trusted to take full advantage of it.

"I must conclude by expressing my hope, indeed my certainty, that this mission, which has now lasted fifty years, will continue to the end the good work which it has begun. I won't hope that it will have many more Jubilees, for each Jubilee will mark the fact that fifty

years have passed away. But now, as I have told you, affairs are beginning to progress more rapidly; victories will be more frequent and significant. The occasions for celebrating them will come more often, and I trust that there may be many such occasions as interesting as this Jubilee, and even more full of rejoicing. In the meantime, the missionaries will continue—and they cannot do better or stronger work—to tell the people of

> "That God, who ever lives and loves,
> One God, one law, one element,
> And one far-off divine event
> To which the whole creation moves."

This inspiring and appreciative address by the collector of the district was received enthusiastically by those present, and others followed that were equally full of thankfulness for the past and hope for the future. The entire series of meetings, we may say, was helpful in the extreme.

XX

OUR COMRADES CALLED TO HIGHER SERVICE

We had purposed continuing the Memorial Sketch, but so many of our associates have passed to the higher service, and as most of them have been mentioned in the body of the book, it has been thought sufficient to make here only a brief reference, giving as far as possible, the date of birth, death, and connection with the mission. In a few cases the data were not available.

1. Rev. Stephen Van Husen was born at Catskill, N. Y., December 5, 1812. After five years' service in the Telugu Mission at Nellore, he returned home and died at Brattleboro, Vt., December 13, 1854.

2. Mrs. Van Husen was born at Lima, N. Y., March 10, 1811. She was with her husband the five years in Nellore. The date of her death is uncertain.

3. Rev. S. S. Day was born in Ontario, Canada, in 1808. He was the founder of our Telugu mission in 1836. He moved from Madras to Nellore in 1840, and that became the permanent first station of the mission. He died at Homer, N. Y., September 17, 1871.

4. Mrs. Vinie Ruth Clough Williams was born in 1845. She came with her husband to Ramapatnam in 1874. She died in Madras, June 3, 1876, and was buried in Ramapatnam.

5. Mrs. A. A. Newhall (Mary A. Wood) was born at Bridgewater, England, July 1, 1845. She died in Nellore October 9, 1877, after only three years of mission service.

6. Mrs. S. S. Day was born at Stoddard, N. H., Octo-

ber 12, 1809. She died at Homer, N. Y., May 19, 1880. It was her privilege to be helpful in founding a mission, which has since become known throughout the Christian world.

7. Rev. S. W. Nichols was born in Vermont. He reached Madras in December, 1878. He died December 8, 1880.

8. Mrs. S. W. Nichols, the daughter of Dr. and Mrs. Lyman Jewett, was born in Nellore in 1854. She died in Madras, December 17, 1881.

9. Rev. D. K. Rayl was born at Fredericksburg, Ohio, January 8, 1849. He spent only one year and a half in Ongole, and died at Millbrook, Ohio, September 10, 1884.

10. Mrs. D. K. Rayl was born in Illinois, April 1, 1859. She died at Sunbury, Ohio, September 30, 1884, just twenty days after her husband.

11. Rev. A. V. Timpany was born at Calton, Ontario, December 27, 1840. After a term of service in the A. B. Telugu Mission, he was transferred, in 1878, to the Canadian Baptist Mission. He died in Cocanada, February 19, 1885.

12. Rev. N. M. Waterbury was born in New York State, near Saratoga, in 1850. After five years of active service in Madras, he died there, November 11, 1886.

13. Mrs. D. H. Drake was born in Canada, June 20, 1854. After two years of active service in Madras, she died of cholera, September 20, 1890.

14. Mrs. A. A. Newhall (Miss Menkie) died at Southern Pines, N. C., June 26, 1893.

15. Mrs. J. E. Clough was born at "Hobcote Farm," Yorkshire, England, December 9, 1839. She took a prominent part in the triumphs of the gospel among the Telugus in Ongole for over fourteen years and returned

home ill. She died of an accident at Evanston, Ill., May 15, 1893.

16. Rev. W. W. Campbell was born about 1843. He was the first Protestant missionary to the Telugus in the Nizam's Dominions. He died at Waverly, Iowa, November 2, 1893.

17. Rev. J. F. Burditt was born near Luton, England, March 14, 1851. He and his wife reached Ongole in November, 1880. After fourteen years of service in Nellore, Udayagiri, and Narsaravupett, he died of enteric in Bangalore, August 4, 1894.

18. Miss Leoni Chute came to India in 1887, to assist her brother in mission work in Palmur. She was married to Mr. W. J. Scott November 27, 1893. She died November 14, 1894.

19. Rev. Lyman Jewett was born in Waterford, Maine, March 9, 1813, was appointed to the Telugu mission in 1847, sailed with his wife October 10, 1848, and arrived in Nellore April 16, 1849. After a long and valued service he returned to America. He died in Fitchburg, Mass., January 17, 1897, in the eighty-fourth year of his age.

20. Miss Lavinia Peabody was the first single lady missionary sent to the Telugu mission. After some years work in Ramapatnam she married Rev. Geo. Pearce, of the English Baptist Society. She died in Ootacamund, March 20, 1901.

21. Miss Annie Kennard Downie was born in Nellore, April 30, 1875. Returning to India with her family in 1893, she rendered voluntary mission service until 1898. She returned to Nellore as an appointee of the Woman's Board in October, 1901. She died in Nellore, December 8, 1901.

22. Rev. F. A. Douglass joined the mission at Nellore

in 1855. After ten years of faithful service, he went to America and never returned. He died in Brooklyn in April, 1903.

23. Mrs. Ellen Bullard Bustard joined her brother in Kavali in 1896. After eight years of devoted service, she died in Kavali, November 2, 1904.

24. Miss Mary D. Faye was born in Mattawan, N. J., November 29, 1854. She arrived in India in 1893. As a trained nurse she did good service in the Nellore Hospital. She went to America in 1899 for an operation because of cancer, but returned to the work in 1901. She died in Secunderabad, December 24, 1904.

25. Rev. Charles Hadley was born in Lewiston, Maine, in 1864. He arrived in Madras, November 27, 1890. Ill health took him home in 1894. He died in Maine, December 21, 1904.

26. Miss Johanna Schuff was born in Heilbron, Germany, September 24, 1861. She came to India in 1887, but, after four years of service in Madras, returned to America and died in 1904.

27. Rev. J. H. Hannah joined the mission in 1905. He was on his first tour, was taken ill, and died at Markapur, September 7, 1909.

28. Dr. J. E. Clough was born near Frewsbury, N. Y., July 16, 1836. He arrived in Nellore in 1865 and opened up the Ongole station in 1866. He was a great pioneer evangelistic missionary. His name will ever be associated with Ongole and the great ingathering of 1878, when 10,000 converts were baptized in that year, and 2,222 in a single day, by five native Christian ministers. He died November 24, 1910, and was buried in Newton Center, Mass.

29. Rev. Alfred A. Newhall was born at Cambridge, Mass., January 7, 1844. He went to Ramapatnam in

1875. In 1877 he returned to the United States on a health furlough. He returned to India and was at Hanumakonda from 1883 to 1890. He died in 1910, date unknown.

30. Mrs. Gertrude Preston Rutherford was born near Athena, Umatilla Co., Oregon, January 7, 1881. She died at Hanumakonda, October 13, 1911.

31. Mr. Henry Unruh was born October 9, 1868. After years of successful work in the Deccan, he died of malignant typhoid in Jangaon, October 30, 1911.

32. Dr. John MacLaurin was born at Osgoode, Ont., August 9, 1839. In 1869 he married Miss Mary Bates, whose sister, Mrs. A. V. Timpany, was already in India. They reached India February 11, 1870, and went to Ramapatnam. In 1872 he took charge of Ongole while Doctor Clough went on furlough. In 1874 he removed to Cocanada, and founded the Canadian Baptist Telugu Mission. He died at Toronto, Ont., March 28, 1912.

33. Miss Mary Kurtz was born in Williamsport, Pa. She sailed for India in 1903. After loving service for the women of Narsaravupett she died April 10, 1912.

34. Rev. Samuel W. Hamel was born in Pittsburgh, Pa., March 3, 1874. He arrived in Madras November 1, 1909. After three years of service, while moving from Atmakur to Ramapatnam, he was suddenly taken ill and died July 12, 1912, on the way to Madras for an operation.

35. Mrs. Lyman Jewett sailed for India with her husband and Mr. S. S. Day October 10, 1848, and reached Madras in March, 1849. After many years' service in Nellore and Madras, she died in Fitchburg, Mass., March, 1912, at the ripe age of 92.

36. Dr. W. B. Boggs was born in Nova Scotia, May 8, 1842. After many years of faithful service in the

Telugu mission, part of the time in the Seminary at Ramapatnam, he retired to the Nilgiri Hills, and died in Coonoor, July 25, 1913.

37. Miss Sarah R. Bustard was the child and grandchild of one of the old pioneering missionary families of Burma. She was born in England. Coming to India, she became a touring missionary of the Kavali field. She died in Nellore Hospital, November 4, 1914.

38. Miss Katherine Darmstadt came to Nellore in 1894. She was a fine educationalist and did good work in the Nellore schools for twenty years. She died at Clifton Springs, N. Y., November 27, 1914.

39. Miss Mary M. Day, daughter of the founder of our Telugu mission, was born in Madras in 1840. She joined the work in Nellore as a missionary in 1878. After service in Madras, she returned to America and died December 14, 1914.

40. Mrs. John Dussman was born in Millville, N. J., and came out to India in 1892. Notwithstanding poor health, she put in a good term of service. She died in the Guntur Hospital, March 13, 1915.

41. Mrs. Yule, better known as Mrs. A. V. Timpany, came with her first husband to Ramapatnam in 1869. After years of service there in Cocanada and at home, she died at Bradford, Ont., June 24, 1915.

42. Rev. R. R. Williams was in charge of the theological seminary at Ramapatnam from his arrival in 1874. In 1895 he had a fall which crippled him for the rest of his life. He died in Redlands, Calif., January 28, 1916.

43. Mrs. A. Friesen came to India with her husband in 1889. She started work in the Deccan in 1890. After her return to Russia, she died April 19, 1917.

44. Rev. William R. Manley was born in Pennsylvania, U. S., June 30, 1850. After a short stay in Rangoon in

1879, he was transferred to the Ongole high school. He died at McMinnville, Ore., March 7, 1919.

45. Mrs. George N. Thomssen was born in Frankfort, Germany. After thirty-five years of service in the mission, she died at Rochester, N. Y., September 14, 1918.

46. Rev. Edwin Bullard was born in Moulmein, Burma, in 1847. He came to India in 1870. After long terms of service in Nellore, Allur, Bapatla, and Kavali, he died in Ootacamund, April 2, 1920.

47. Mrs. Wheeler Boggess was born in Harrisville, W. Va., February 15, 1872. After a long service in India, the family was ordered to America because of her health. She struggled with her disease for six years and died February 20, 1920.

48. Rev. Peter B. Guernsey was among the twenty-five men secured by Doctor Clough for the Telugu mission in 1891 and 1892. He worked in Madras for several years, but his wife's health took him to America. He died in New York, March 14, 1920.

49. Mrs. Isaac Hankins was born in Millville, N. J. She and her husband opened the station at Atmakur and later spent eight years in the Vepery Baptist Church, Madras. She died at Princess Anne, Md., October 6, 1920.

50. Mrs. R. R. Williams, formerly Miss Alice Mills, of Buffalo, came to Ramapatnam with her husband in 1883. The family returned permanently to America after Doctor Williams' fall in 1896. She died in California in 1921.

51. Rev. Abraham Friesen was born in Russia. He and Mrs. Friesen arrived in India in 1889. They spent nine years in the Nizam's Dominions. The foundations of the work in Nalgonda were solid and carefully planned. He died in Russia in 1921.

52. Rev. George N. Thomssen arrived in India in 1881. After terms of service in Vinukonda, Kurnool, and Bapatla, he returned to America in 1915 and died in Cincinnati, Ohio, in April, 1921.

53. Mrs. Anna Unruh was born December 25, 1874. She came with her husband to the Telugu mission in 1879. After her husband's death in 1911, she returned with her six children to Russia and died October 17, 1921.

54. Rev. and Mrs. F. E. Morgan arrived in Nellore in December, 1879, and soon after removed to Kurnool. Early in January, 1887, Mr. Morgan returned to America with a serious abscess in his throat. No further data is available concerning his decease.

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